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EUPHUES.
THE ANATOMY
OF WIT.

Verie pleasant for all Gentlemen to
reade, and most necessarie
to remember.

Wherein are contained the delights that Wit followeth
in his youth, by the pleasantnes of loue: and the happi-
nelle hereapeth in age, by the perfect-
nes of wisdom.

By JOHN LILIE, Master of Art.


Corrected and augmented.



AT LONDON,
Printed for William Leake, dwelling in Pauls
Church-yard, at the Signe of the
Holy-ghost. 1613.

TO THE RIGHT HONORABLE

my verie good Lord and Maister, Sir *William West, Knight,*
Lord de la Warre: Iohn Lylnewisbeth long life,
with increase of honour.

 **P**ainting drawing the counterfait of Helen (right Honourable) made the attire of her heade looser: who being demanded why he did so, answered, she was loose. Vulcan was painted curiously, yet with a polt foote; Lada cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheek, held his finger vpon it, that Apelles might not paint it. Apelles painted him with his finger cleauing to his face: why quoth Alexander, I layd my finger on my skar because I would not haue thee see it, yea (sayd Apelles) and I drewe it there because none else should perceiue it, for if thy finger had been away, either thy skar would haue bene seene, or my Art misliked: whereby I gather, that in al perfect works, as wel the fault as the face is to be shewen. The fairest Leopard is made with the spottes, the finest cloth with his list, the smoothest shooe with his last. Seeing then that in euery counterfait, as wel the blemish as the beautie is coloured, I hope I shal not incur the displeasure of the wise, in that in the discourse of Euphues, I haue as wel touched the vanities of his loue, as the vertues of his life. The Persians, who aboue al other Kings most honoured Cyrus, caused him to be engrauen as well with his hooked nose, as his high for-head. Hee that loued Homer best, concealed not his flattering, & he that praised Alexander most, bewrayed his quaffing. Dimonides must haue a crooked shooe for his wrie foote, Damocles a smooth glove for his straight hand.

For as euery Painter that shadoweth a man in all parts, giueth euery peece a iust proportion so he that decyphereth the qualities of the minde, ought as wel to shew euery humor in his kind, as the other doth euery part in his colour. The Surgion, that maketh the Anatomy, sheweth as wel the muscles in the heele, as

The Epistle

the veines of the hart. If then the first sight of Euphues shal seem too light to be read of the wise; or too foolish to be regarded of the learned, they ought not to impute it to the iniquity of the Authour, but to the necessity of the historie. Euphuus beginneth with loue as allured by wit, but endeth not with lust, as bereft of wisdom. He wooeth women prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue sette downe the follies of his wit without breach of modesty, and the sparkes of his wisdom without suspicion of dishonestie. And certes I think there be moe speeches which for grauitie wil mislike the foolish, the vnseemly tearmes, which for vanity may offend the wise. Which discourse (right Honourable) I hope you will the rather pardon for the rudenes, in that it is the first, & protect it the more willingly if it offend, in that it may be the last.

It may be that fine wits wil descant vpon him that hauing no wit, goeth about to make the Anatomie of wit; & certainly their iesting in my minde is tollerable. For if the Butcher should rake vpon him to cut the Anatomy of a man, because he had skill in opening an Oxe, hee woulde prooue himselfe a Calf; or if the Horseleach would aduenture to minister a potion to a sicke patient, in that hee hath knowledge to giue a drench to a disealed horse, he would make himselfe an Asse. The Shoemaker must not go about his latchet, nor the Hedger meddle with any thing but his bil. It is vnseemely for the Painter to feather a shaft, or the Fletcher to handle the Pensil. All which thinges make most against me, in that a foole hath intruded himselfe to discourse of wit: but as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no praise for my labour, but pardon for my good wil: it is the greatest reward that I dare aske, & the least that they can offer; I desire no more, I deserue no lesse. Though the stile nothing delight the dainty eare of the curious sifter, yet will the matter recreate the mind of the curteous Reader; the varietie of the one, wil abate the harshnes of the other. Things of greatest profit are let forth with least price, where the wine is neate there needeth no Iulibush, the right Coral needeth no colouring, where the matter it selfe bringeth credite, the man with his glasse winneth smal commendation. It is therefore me thinketh, a greater shew of a pregnant

nant wit, then perfect wisdom, in a thing of sufficient excellencie, to vse superfluous eloquence. We commonly see that a black ground doth best beset a white counterfalte: and Venus, according to the judgement of Mars, was then most amiable when she sat close by Vulcan. If these things be true which experience trieth, that a naked tale doth most truly set forth the naked truth, that where the countenance is faire, there need no colours, that painting is meeter for ragged walls than fine Marble, that verity then shineth most bright, when she is in least bravery; I shall faine mine owne mind, though I cannot feed their humours, which greatly seeke after those which fit the finest Meale, and beare the whitest mouthes. It is a world to see how Englishmen desire to heare finer speech than their language will allow, to eat finer breade then is made of Wheate, or weare finer cloth then is made of Woll; but I let passe their fineness, which can no waie excuse my folly. If your Lordshippe shall accept my good will, which I haue alwayes desired, I will patiently beare the ill will of the malicious, which I neuer deserved.

Thus committing this simple Pamphlet to your Lordships patronage, and your Honour to the Almightyes protection; for the preservation of the which, as most bounden, I will pray continually, I c.d.

Your Lordships servant to
command, John Lylie.

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To the Gentlemen Readers.

I Was driven into a quandarie Gentlemen, whether I might send this my Pamphlet to the Printer or to the Pedler: I thought it too bad for the presse, and too good for the packe: but seeing my folly in writing to be as great as others, I was willing my fortune should be as ill as anyes. We commonly see the booke that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop which sheweth it is the order of proceeding, I am content this Sommer to haue my dooings read for a toy, that in Winter they may be ready for trash. It is not strange when as the greatest wonder lasteth but nine dayes, that a new worke should not endure but three moneths. Gentlemen use booke as Gentlemen handle theyr flowers, who in the morning sticke them in their heads, & at night strew them at their heeles. Cherries be fullsome when they be thorow ripe, & cause they be plenty, and booke be stale when they be printed, in that they be common.

In my minde, Printers and Taylers are chiefly bound to pray for Gentlemen: the one hath so many fantasies to print, the other such sundry fashions to make, that the pressing yron of the one is neuer out of the fire, nor the Printing-presse of the other at any time lyeth still: But a fashion is but a dayes wearing, & a booke but an houres reading: which seeing it is so, I am of the Shoemakers minde, who careth not so the shoe holde the pulling on, nor I so my labours last the running ouer. He that cometh to print because he would be known, is like the foole that cometh into the market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neither doe I set forth this for any deuotion to print, but for duty which I owe to my Patron. If one write neuer so well, he cannot please all, & write he neuer so ill, he shall please some. Fine heads will picke a quarrel with me, if all be not curious, & flatterers a thank if any thing be currant: but this is my minde, let him that findeth a fault amend it, & him that liketh it, vse it. Ennie braggeth, but draweth no bloode: the malitious haue more minde to quip then might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles: the one wil be satisfied with reason, the other are to be answered with silence. I know Gentlemen will find no fault without cause, and beare with those that deserue blame: as for others, I care not for their iests, for I neuer meane to make them my iudges.

Farewell.

To my verie good friends, the Gentle-
men Schollers of Oxford.

Here is no priuledge that needeth a pardon, neither is there any remission to be asked, where a commiſſion is granted. I ſpeake this Gentlemen, not to excuſe the offence which is taken, but to offer a defence where I was miſtaken. A cleere conſcience is a ſure carde, truth hath the perogative to ſpeak with plainneſſe and the modeſtie to beare with patience. It was reported of ſome, and beleued of many, that in the education of *Ephabius*, where mention is made of Vniuerſities, that *Oxford*, was too much either defaced or defamed. I knowe not what the enuious haue picked out by malice, or the curious by wit, or the guilty by their owne galled conſciences: but this I ſay, that I was as farre from thinking ill, as I find them from iudging well. But if I ſhould goe about to make amends, I were then faulty in ſome what amittle, & ſhould ſhew my ſelfe like *Apelles* Prentice, who coucting to mend the noſe marred the necke; and not vnlike the fooliſh *Diar*, who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to *Euphues* who knew you not, not to *Lylie* who hates you not. Yet may I of all the reſt moſt condemne *Oxford* of vnkindnes, of vice I cannot, who ſeemed to weane me before ſhe brought me forth, and to giue me bones to gnawe, before I could get the teat to ſuck. Wherein ſhe played the nice Mother, in ſending me into the Country to nurſe, where I tyred at a dry breaſt three yeere, and was at the laſt enforced to weane my ſelfe. But it was deſtiny, for if I had not beene gathered from the tree in the bud, I ſhould being blowne haue proved a blaſt: and as good it is to be an addle Egge, as an idle Bird.

Euphues at his arriual I am aſſured will view *Oxford*, where he will either recant his ſayings, or renue his complaints, he is now on the ſeas: and how he hath been toſſed I know not: but wher-

To the Gentlemen Schollers &c.

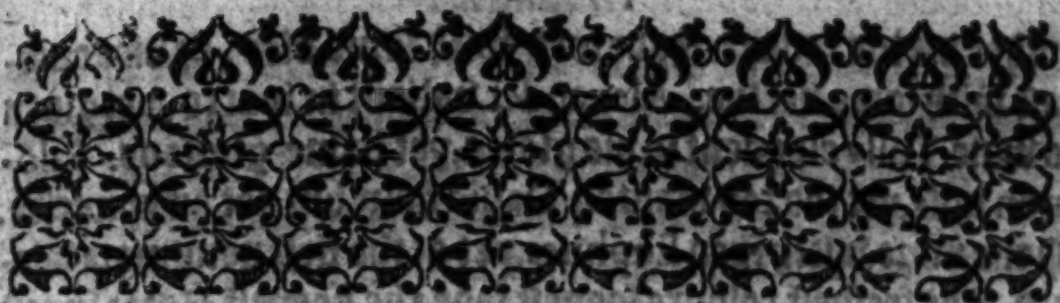
as I thought to receiue him at *Douer*, I must meet him at *Hamp-
ton*. Nothing can hinder his comming but death, neyther any
thing hasten his departure but vnkindnes.

Concerning my selfe I haue alwaies thought so reuerently of
Oxford, of the Schollers, & of their manners, that I seemed to be
rather an Idolater then a blasphemer. They that inuented this
toy were vnwise, and they that reported it, vnkind, & yet none of
them can proue me vn honest. But suppose I glaunced at some
abuses, did not *Jupiters* egge bring foorth as well *Helen* a lichte
hufwife in earth, as *Caster* a bright starre in heauen? The Estrich
that taketh the greatest pride in her feathers, picketh some of
the worst out, and burneth them. There is no tree but hath som
blast, no countenance but hath some blemish: and shall *Oxford*
then be blameless? I wish it were so, but I cannot thinke it is so.
But as it is, it may be better: and were it badder, it is not the worst.
I thinke there are few Vniuersities that haue lesse faults then *Ox-
ford*, many that haue more, none but haue some. But I commit
my cause to the consciences of those that eyther know what I
am, or can ghesse what I should be: the one wil answer theselues
inconsistring friendly, the other if I knew them, I would satis-
fye reasonably.

Thus loth to incur the suspicion of vnkindnes in not telling
my minde, and not willing to make any excuse where there
needs no amends, I can neither craue pardon least I should con-
fesse a fault, nor conceale my meaning, least I should be thought
a foole. And so I end, yours assured to vse,

John Lyly
I am assured to vse, and was at the last enforced to weene
my selfe. But it was deliuered, for I had not bene pained
from the first in the bud, I should be blowne into a
blast: and a good it is to be an adde egge, as an idle bird.

As for his arrival I am assured will view *Oxford*, where he
will certifye his sayings, or reuise his complaints, he is now
on the seas and how he hath been tolled I know not: but when



EVPHVES.

Here dwelt in Athens a young Gentleman of great patrimony, and of so comely a personage, that it was doubted whether he were more bound to nature for the lineaments of his person, or to fortune for the increase of his possessions. But nature impatient of comparisons, & as it were disdaining a companion or copartner in her working, added to his comelines of his body, such a sharp capacity of minde, that not only she proued fortune counterfai, but was halfe of that opinion, that she her selfe was onely currant. This yong gallant, of more wit then wealth, and yet of more wealth then wisdom, seeing himself inferiour to none in pleasant conceits, thought himself superiour to al in honest conditions; in somuch that he thought himselfe so apt to al things, that he gaue himself almost to nothing, but praising of those things comonly, which are incident to these sharpe wits, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Velvet his bracke, the finest Flowre his blemish, so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is, that some men write, and most men beleue, that in all perfect shapcs, a blemish bringeth rather a liking enery way to the eyes, then loathing any way to the minde. Venus had her mole on her cheekc, which made her more amiable: Helen her scarre on her chinne, which Paris called Cos Amoris, the whetstone of loue: Aristippus his wart, Lycurgus his wen: so likewise in the disposition of the minde,

Euphues.

either vertue is over-shadowed with some vice, or vice over-cast with some vertue. Alexander valiant in warre, yet given to wine. Tully eloquent in his gloses, yet haime-glorious. Salomon wise, yet too too wanton. David holy, but yet an homicide. None more witty then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Razor soonest tarnes his edge, the finest cloth is soonest eaten with the Moths, and the Cambrick sooner stained then the coarse Canvas: which appeared well in this Euphues, whose wit being like ware, apt to receive any impression, and bearing the head in his own hand, either to vse the rapine or the spurre, disdaining counsaile, leaving his Country, loathing his olde acquaintance, thought either by wit to obtaine some conquest, or by shame to abide some conflict: who preferring fancy before friends, and his present humour before hono^r to come, layd reason in water, being too salt for his taste, and followed unbridled affection most pleasant for his tooth.

When parents haue more care how to leane their children wealthy then wise, and are more desirous to haue them maintain the name then the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle; when instead of awe they make them pass grace, and leane them rich executo^rs of goods, and poore executo^rs of godlinesse: then it is no maruell, that the sonne being left rich by his father, will become retchlesse in his owne will. But it hath been an old said saw, and not of lesse truth then antiquitie, that wit is the better if it be the deerer bought, as in the sequel of this histoye shall most manifestly appeare.

It happened this yong iampe to arrive at Naples (a place of more pleasure then profit, and yet of more profit then piety) the very walles and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There were all things necessary and in a readines, that might either allure the minde to lust, or entice the heart to folly: a Court more meet for an Atheist then for one of Athens: for Ouid then for Aristotle: for a gracelesse Loner, then for a godly liuer: more

fitte for Paris then Hector, and meter for Flora then Diana. Where my youth (whether for wantonnesse hee could not, or for wantonnesse he would not go any farther) determined to make his abode: whereby it is evidently seene, that the sweetest fish swalloweth the delicatest bait, that the highest soaring Hawke traineth to the lure, and that the wittiest brain is inueigled with the suddaine view of alluring vanities. Where he wanted no companions, which courted him continually with sundry kinds of deuises, whereby they might soake his purse to reape commoditye, or sooth his person to winne credite: for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider to sucke payson of his fine wit, as the Bee to gather honney: as well the Drone as the Dove: the Fore as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warily, that he singled his game wisely. Hee could easily discerne Apolloses musicke from Pan his pype, and Venus beauty from Iuno's bawery, and the faith of Lælius from the flatterie of Aristippus: hee welcomed all, he trusted none: hee was merry, but yet so wary, that neither the flatterer could take advantage to entrap him in his talke, nor the wisest any assurance of his friendship: Who being demanded of one what Country-man he was, he answered, what Country-man am I not: If I be in Crete, I can lie: if in Greece, I can shift: if in Italie, I can court it: If thou aske whose sonne I am, I aske thee whose sonne am I not: I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoicke, sleepe with Endymion, watch with Chrysippus, bring these speeches and other like.

An olde Gentleman in Naples, seeing his pregnant wit, his eloquent tongue some-what taunting, yet with delight: his mirth without measure, yet not without wit: his sayings bawgious, yet pitbie: beganne to bewaile his nurture, and to muse at his nature; being incensed against the one as most pernicious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breed

an intolerable trouble, or bring an incomparable treasure to the Common-weale: at the one he greatly pities, at the other hee reioyced.

Having therefore gotten opportunity to communicate with him his minde, with watric eyes; as one lamenting his wantonnes, and smiling face, as one louing his wittines, he encountered him on this manner.

Young Gentleman. although my acquaintance be small to intreate you, and my authoritie lesse to command you, yet my good will in giuing you good counsell, should induce you to beleaue me, and my hartie haire (Embassadors of experience) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to me: having therefore good opportunity to utter my minde, I meane to be importunate with you to follow my meaning. As thy birth doth shew the expresse and linely Image of gentle blood; so thy bringing vp seemeth to me to be a great blot to the lineage of so noble a hote: so that I am enforced to thinke, that eyther thou diddest want one to giue thee good instructions, or that thy Parents made thee wanton with too much coddling: eyther they were too foolish in vsing no discipline, or thou too forward in rejecting their doctrine: eyther they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender youth of a child is like the tempering of new Ware, apt to receiue any forme: he that will carry a Bull with Milo, must vse to carrie him a Calf also: he that coueteth to haue a straight tree, must not bow it being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: as therefore the yron being hote, receiueh any forme with the stroke of the Hammer, and keepeth it being colde for ever; so the tender wit of a childe if with diligence it be instructed in youth, will with industrie vse those qualitties in age. They might also haue taken example of the wise Husbandman, who in the salttest and most fertile ground, soweth Hempe before Wheat, a graine that dyeth

by the superfluous moisture, and maketh the soyle moze apt for
Cozne: or of good Gardeners, who in their curious knots mixe
slope with Tyme, as aiders the one to the other; the one being
dye, the other moist: or of cunning Paynters, who for their
whitest worke cast the blackest ground, to make the picture moze
amiable.

If therefore thy Father had beene as wise a Husbandman
as he was a fortunate Husband, or thy Mother as good a House-
wife, as she was a happy Wife: if they had beene both as good
Gardeners to keepe their knot, as they were Crafters to bring
forth such fruite: or as cunning Paynters as they were happy
Parents, no doubt they had sowed Hemp before Wheate, that
is, discipline before affection: they had set slope with Tyme, that
is, manners with wit, the one to ayde the other: and to make
thy dexterity moze, they had cast a blacke ground for their
white worke; that is, they had mixed threats with faire looks.
But things past are past calling againe: it is to late to shut the
stable doore when the Steed is stolne: the Troyans repented too
late when their Towne was spoiled: yet the remembrance of
their former follies might breed in thee a remoyse of conscience,
and be a remedie against further concupiscence. But now to
thy present time.

The Lacedemonians were wont to shewe their children
drunken men, and other wicked men, that by seeing their
filth, they might shonne the like fault, and avoid such vices
when they were at the like state. The Persians to make their
youth abhorre gluttony, would paint an Epicure, sleeping with
his meate in his mouth, and horribly over-laden with Wine;
that by the view of such monstrous sights, they might eschue
the meanes of the like excesse. The Parthians to cause their
youth to loath the alluring traynes of Womens wiles and de-
ceitfull inticements, had most curiously carved in their houses
a young man blind, besides whom was adioyned a Woman so
requisite, that in some mens indgement, Pigmaliions Image
was not halfe so excellent, having one hand in his pocket, as
noting her theft, and holding a knife in the other hand to cut his
throat.

throat. If the sight of such ugly shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight, and beware of thine owne perill. Thou art here in Naples a young sojourner, & an olde Denio: thou a stranger, & a Cittizen: thou secure, doubting no mishap: & sorrowfull dreading thy misfortune. Heere maist thou see that which I sigh to see: drunken fots wallowing in every corner, in every chamber, yea, in every channell. Heere maist thou behold that which I cannot without blushing behold, nor without blabbering utter: those whose bellies be their gods, who offer their goods a sacrifice to their guts: who sleepe with meate in their mouthes, with sinne in their hearts, and with shame in their houses. Heere, yea, here Euphues maist thou see, not the carned visage of a lewd woman, but the incarnate visage of a lascivious wanton: not the shadow of lone, but the substance of lust. My heart melteth in drops of blood, to see an Harlot with the one hand rob so many Coffers, and with the other to rippe so many Cozles. Thou art here amidst the pykes, betwene Scylla and Charybdis, ready if thou shanne Syrres, to sinke in Semphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan cause thee rather to detest such villany at the sight and view of their vantage. Is it not farre better to abhorre sinnes by the remembrance of others faults, then by repentance of thine owne follies? Is not he accounted most wise, whom other mens harmes doe make most warie?

But thou wilt happely say; that although there bee many things in Naples to bee iustly condemned, yet are there some things of necessity to be commended: and as thy wit doth leane to the one, so thy wit would also imbrace the other. Alas Euphues, by how much the more I see the high climbing of thy capacitie, by so much the more I feare thy fall. The fine Chrystall is sooner crazed then the hard Marble: the greenest Warch burneth faster then the dyest Waxe: the softest silke is soonest soyled: and the sweetest wine turneth to the sharpest vinegar. The Pestilence doth most rife in the clearest complexion, and the Caterpillar cleaveth vnto the ripest fruite: the most delicate

Euphues.

Wit is allured with small inticement vnto vice, and most subiect to yeeld vnto vanity. If therefore thou do but hearken to the Syrens, thou wilt be enamoured: if thou haunt their houses and places, thou shalt be enchanted. One drop of popson infecteth the whole tunne of Wine: one leafe of Coloquintida marreth and spoyleth the whole pot of pottage: one pson mole defaceth the whole piece of Latone.

Descend into thine owne conscience, and consider with thy selfe the great difference betwene staring and starke blind, wit and wisdom, loue and lust: be merry, but with modestie: be sober, but not too sullen: be valiant, but not too ventrous. Let thy attire be comely, but not costly: thy diet wholesome, but not excessive: vse pastimes as the word importeth, to passe the time in honest recreation. Distrust no man without cause, neyther be thou credulous without prooue: be not light to follow every mans opinion, nor obstinate to stand in thine owne conceits. Serue God, loue God, feare God, and God will so blesse thee, as either thy heart can wish, or thy friends desire: and so I end my counsell, beseeching thee to begin to follow it. This old Gentleman hauing finished his discourse, Euphues began to shape him an answer in this sort.

Father and friend (your age sheweth the one, your honesty the other) I am neyther so suspitious to mistrust your good will, nor so sottish to mislike your good counsaile. As I am therefore to thanke you for the first, so it stands me vpon to thinke better of the latter: I meane not to cappel with you, as one lonyng Sophistrie, neither to controle you, as one hauing superiourity: the one would bring my talke into the suspicion of fraude, the other conuince me of folly. Whereas you argue I know not vpon what probabilities, but sure I am vpon no proof, that my bringing vp should be a blemish to my birth: I answere and swear to that, you were not therein a little over-shot. eyther you gaue too much credite to the report of others, or too much libertie to your owne iudgement: you conuince my parents of peeuishnesse in making me a wanton, and me of lewdnesse in rejecting correction. But so many men, so many minds: that may seeme in:

good counsell.

in your eye obvious, which in anothers eye may be gratious. Aristippus a Philosopher, yet who more courtly: Diogenes a Philosopher, yet who more carterly: Who more popular then Plato, retayning alwayes good company: Who more ennious then Tymon, renouncing all humane society: Who so severe as the Stoicks, which like Rocks are moved with no melody: Who so secure as the Epicures, which wallowed in all kinds of licentiousnesse:

Though all men be made of one metall, yet they be not all cast in one molde: there is framed of the selfe same clay as well the Tile to keepe out water, as the Pot to containe liquoz: the Sunne both harden the Dirt and melt the Ware; Fire maketh the Gold to shine and the Strawe to smother; perfumes do refresh the Dove, and kill the Beetle; and the nature of the man, disposeth that consent of the manners. Now whereas you seemed to love my nature, and loath my nurture, you bewray your owne weakenes, in thinking that nature may any wayes be altered by education: and as you have ensamples to confirme your pretence; so have I most evident & infallible arguments to serve for my purpose. It is naturall for the Vine to spread: the more you seeke by Arte to alter it, the more in the end you may augment it. It is proper for the Palme-tree to mount: the heavier you load it, the higher it sprouteth: though Iron be made soft with fire, it returneth to his hardnesse: though the Hawke can be reclaimed to the fist, she retreateth to her baggardnesse: the whelpes of a Mastiffe will never be taught to retaine the Partridge; education can have no shewe, where the excellency of nature both beare sway. The silly Goose will by no manner of meanes be tamed: the subtle Foxe may well be beaten, but never broken from stealing of his prey. If you pounde Spices, they will smell the sweeter: season the Wood neuer so well, the Wine will taste of the Caske: plant and translate the Crab-tree, where, and whensoever it please you, and it will never beare sweet Apple, vlesse you graft it by Art, which nothing toucheth Nature. Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature,

Euphues.

Nature, and confute these your vaine and false fancies, were not the repetition of them needlesse, hauing shewed sufficient; or bootlesse, seeing those alleadged will not perswade you. And can you be so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeeres, to repine as it were against Nature?

The similitude you rehearsed of the Ware, argueth your wauen and melting braine: and your example of the hote and hard yron, sheweth in you but cold and weake disposition. Doe you not knowe that which all men do affirme and know, that blacke will take no other colour? That the Stone Asbeston being once made hote, will neuer after become colde? That fire cannot be forced downward? That nature will haue course after kinde? That enerie thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his blew? Is it possible to gather Grapes of thornes, or figges of Thistles, or cause any thing to strue against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Impo so wicked and barbarous, any Turke so vile and brutish, any beast so dull and senselesse, that could, or would, or durst displease, or contemne? Woe not Cicero conclude and allow, that if we follow and obey Nature, wee shall neuer erre? Woe not Aristotle alleadge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect.

Nature was had in such estimation and admiration among the Heaehen people, that she was reputed for the swelte Goddess in Heauen. If Nature then haue largely and bountifullie indued me with her giftes, why dreeme you me so vnfortunat and gracelesse? If she haue dealt hardlie with me, why extol you so much my birth? If Nature beare no sway, why ble you this adulation? If Nature worke the effect, what booteth this education? If Nature be of strength or force, what auailleth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne evidently, and granted to be true,

Euphues.

true, which none can or may deny, vnlesse hee be false, or that he be an enemy to humanity.

As touching my residence and abiding heere in Naples, my youthly affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort and company which dayly vse to visit me, although to you they bzyede moze sorrow and care then solace and comfort, because of your crabbed age, yet to me they bzying moze comfort and ioy, then care and greefe, moze blisse then bale, moze happynesse then heauynesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or else you haue forgotten that you your selfe were young, or euer knewe young dayes: eyther in your youth, you were a very vicious and vngodly minded man, or now being aged, very superstitious and deuoute above measure.

*Difference betwixt
Age & youth described*

What you no difference betweene the young flourishing Bay Tree, and the old withered Beech: no kinde of distinction betwixt the waxing and the wayning of the Moone, and betweene the rising and setting of the Sonne: Doe you measure the hote assaults of youth, by the cold skirmishes of age: whole peeres are subiect to moze infirmities then our youth. We merrie, you melancholicke: we zealous in affections, you zealous in all your dooings: you feastie for no cause, we hasty for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrarie to you, and you in all points vnlke vs. Seeing therefore we be repugnant each to the other in nature, would you haue vs alike in qualities: Would you haue one potion ministered to the burning feauer, and to the colde Palsie: One plaster to an olde issue, and a fresh wounde: One salve for all sores: One lance for all meats: No, no, Eubulus, but I will yeeld to moze, then eyther I am bound to graunt, or thou able to proue.

Suppose that which I will neuer beleue, that Naples is a cankered stowe-house of all sinne, a common Stewes for all strumpets, the sinke of shame, and the verie Sprie of all sinne: that it therefore followe of necessity, that all that are wooed of

loue

loue should be wedded to lust? Will you conclude as it were
Exconsequenti, that whosoever arrineth herte, shall be entred
to folly? and being enticed, of force shall be entangled? No, no,
it is the disposition of the thought that altereth the nature of the
thing.

The Sunne shined vpon the dungbill, and is not corrupted,
the Diamond lieth in the fire and is not consumed: The Chri-
stall toucheth the Lead, and is not poisoned: The Birde Tro-
chilus lieth in the mouth of the Crocodile, and is not spoiled:
a perfect wit is neuer bewitched with lewdnesse, neither enticed
with lasciuiousnes.

Is it not common, that the Holme Tree springet amidst
the Beech? That the Iule spreadeth vpon the harde stones?
That the soft leather-bedde breaketh the hard blade; Expe-
rience haue not taught you this, you haue liued long, and lear-
ned little: or if your moile braine haue forgotten the same, you
haue learned much and profited nothing. But it may bee that
you measure mine affections by your own fancies, and knowing
your selfe either too simple to raise the siege by policy, or too
weake to resist the assault by prowesse, you deeme me of as little
wit as your selfe, or of lesse force, either of small capacity, or of
no courage. In my iudgement Eubulus, you shall as soone catch
a Hare with a Taber, as you shall perswade yowr with yowr
aged and ouer-wozne eloquence, to such seneritie of life, which
as yet there was neuer Stoike in precepts so strict, neither any
in life so precise, but would rather allowe it in wordes, then fol-
low it in works, rather talke of it then use it. Neither were you
such a Saint in your youth, that abandoning al pleasures, all
pastimes and delights, you would choos rather to sacrifice the
first frutes of your life to vaine holines, then to yowrly affecti-
ons. But as to the stomack sated with dainties, all delicates
seeme queasse, and as he that surfetteth with wine, bleseth after-
ward to allay it with water: so these olde knobbies, hauing over-
charged their gorges with fancie, account all honest recreation
meere folly; and hauing taken a surfet of delight, seeme now to
sauiour it with despight.

Euphues.

Seeing therefore it is labour lost for mee to perswade you, and vainly wasted for you to exhort me, here I leave you, and here I leave you, having neither bought nor sold with you, but changed ware for ware. If you have taken little pleasure in my reply, I am sure that by your counsaile I have reaped lesse profit.

They that use to steale Honnie, burne Hemlock to smoake the Bees from their Hives: and it may be, that to get some advantage of me, you have used these smoake arguments, thinking thereby to smother me, with the conceite of strong imagination. But as the Chamelion though he hath most guts, draweth least breath, or as the Elder-tree, though it be fullest of pith, is farthest from strength: so though your reasons seeme inwardly to your selfe somewhat substantiall, and your persuasions pichie in your owne conceit, yet being well tried without, they be shadowes without substance, and weak without force.

The Birde Taurus, hath a great booke, but a smal bodie, the Thunder a great clap, but a little stone: the emptie vessell giveth a greater sound then the full Barrel. I meane not to apply it, but looke into your selfe, and you shall certainly finde it: and thus I leave you seeking it: but were it not that my companie stay my coming, I would surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues having thus ended his talke departed, leaving this olde Gentleman in a great quandarie: who perceiving that hee was more inclined to wantonnesse then to wisdom, with a drepe sigh, the teares trickling downe his cheekes, sayd: Seeing thou wilt not buy counsaile at the first hande good cheape, thou shalt buy repentance at the second hand at such unreasonable rate, that thou wilt curse the hard pennie-worth, and banne thy hard happe. Ah Euphues, little dost thou know, that if thy wealth waste, thy wit will give but small warmth, and if thy wit incline to wilfulness, that thy wealth will doe thee small good. If the one had bene imployed to thrift, the other to learning, it had been hard to coniecture whether thou shouldst have

Euphues.

beene more fortunate by riches, or happy by wisdome, whether more esteemed in the Common-weale for wealth to maintaine warre, or for counsell to conclude peace. But alas, why doe I pittie that in thee, which thou samest to praise in thy selfe? And so saying, he immediately went to his owne house, heavily bewailing the young mans unhappinesse.

Here you may behold Gentlemen, how lewdly wit standeth in his owne light, how hee seemeth no penny good flouer but his owne, preferring the blossome before the fruit, the bud before the flower, the graine blade before the ripe eare of corne, his owne wit before all mens wisdome. Neither is that reason, seeing for the most part, it is proper to all those of sharpe capacity, to esteeme of themselves as most proper: if one be hard in concealing, they pronounce him a dolt: if giuen to study, they proclaime him a dunce: if merry, a iester: if sad, a Sain: if full of words, a sot: if without speech, a Cypder. If one argue with him boldly, then is hee impudent: if coldly, an innocent. If there be reasoning of Diuinity, they cry, *Quæ supra nos, nihil ad nos*: if of humanity, *Sententias loquuntur carnifex*.

Hereof cometh such great familiarity betwene the ripest wits, when they shall see the disposition the one of the other, the sympathy of affections, and as it were but a paire of sheeres to goe betwene their natures: one flattereth another by his owne folly, and layeth cushions vnder the elbow of his fellow, when hee seeth him take a nap with fancy, and as their wit wresteth them to vice, so it forgeth them some feat excuse to cloake their vanity.

As much study doth intoricate their braines, so (say they) although iron the more it is vfed, the brighter it is, yet flouer with much wearing doth wast to nothing, though the Camock the more it is bowed the better it is, yet the Bow the more it is bent and occupied the weaker it waxeth: though the Camomile the more it is trodden, and pressed downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decayeth. Besides this, a fine wit, a

Sharpe

Euphues.

Sharpe sense, a quicke vnderstanding, is able to attaine to more in a moment or very little space, than a dull and blockish head in a moneth. The Siethe cutteth farre better and smother than the Saw, the War yeldeth better and sooner to the Seale, than the Steele to the Stampe, the smooth and plaine Wax is easier to be carued, than the knotty Wor. For neither is there any thing but that hath his contrarieties.

Such is the Nature of those s ouices, that thinke to haue learning without labour, and treasure without trauell, either not vnderstanding or else not remembzng, that the finest edge is made with the blunt whetstone, and the fairest is well fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were wittlese: but frankly to confesse mine owne little wit, I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatry against wisdom: and if nature had dealt so beneficially with me, to haue given me any wit, I should haue beene readier in the defence of it to haue made an Apology, than any way to turne to Apostasie. But this I note, that for the most part they stand so on their Pantofles, that they be secure in perils; obstinate in their owne opinions, impatient of laboꝝ, apt to conceiue wzong, credulous to beleeue the worst, ready to shake off their old acquaintance without cause, and to condemne them without colour: all which humours are by so much the more easie to be purged, by how much the lesse they haue fettered the sinewes. But turne we againe to Euphues.

Euphues hauing sojourned by the space of two moneths in Naples, whether he were moued by the courtesie of a young Gentleman named Philanius, or inforced by destiny: whether his pregnant wit, or his pleasant conceits wzought the greater liking in the minde of Euphues, I know not for certainty. But Euphues shewed such entire loue towarde him, that he seemed to make smal account of any others, determining to enter into such an inuolable league of friendship with him, as neither time by piece-meale should impaire, neither fancy bitterly dissolue, nor any suspicion infringe.

Euphues.

I haue read (saith he) and well I beleue it, that a friend is
in prosperitie a pleasure, a solace in aduersity, in grieve a com-
fort, in ioy a merry companion, at all times another I, in all
places the expresse image of mine owne person: insomuch, that
I cannot tell whether the immortall Gods haue bestowed any
gift vpon mortall men, either more noble or more necessarie then
friendship. Is there any thing in the world to be reputed (I
will not say compared) to friendship? Can any treasure in this
transitory pilgrimage, be of more value then a friend? In
whose bosome thou maist sleepe secure without feare, whome
thou maist make partner of all thy secrets without suspicion of
fraude, and partaker of all thy misfortunes without mistrust of
fleeting, who will account thy bale his bale, thy mishap his
miserie, the pricking of thy finger, the piercing of his heart. But
whither am I carried? Have I not also learned, that one should
eate a bulbell of salt with him whom he meaneth to make his
friend: that tryall maketh truce: that there is falshood in
friendship: and what then? Dooth not the sympathie of manners
make the coniunction of minds: Is it not a by-word, Like will
to like: Not so common as commendable it is, to see young Gen-
tlemen choose them such friendes, with whom they may seme
being absent to be present: being a sander to be conversant,
being dead, to be alive. I will therefore haue Philautus to be
my pheere, and by so much the more I make my selfe sure to
haue Philautus, by how much the more I viewe in him the
liuely image of Euphues. Although there be none so ignorant
that doth not know, neither any so impudent, that will not con-
fesse friendship to be the leuell of humane ioy: yet whosoever
shall see this amitie grounded vpon a little affection, will soone
coniecture, that it will be dissolved vpon a light occasion: as in
the sequell of Euphues and Philautus you shall soone perceaue,
whose hot loue quickly became colde: For as the best Wine
dooth make the sharpest Vinegar, so the deapest loue tur-
neth to the deadliest hate. Who deserued the most blame in
mine opinion is so doubtfull, and difficult, that I dare not pre-
sume to giue verdit. For loue being the cause, for which so
many

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Euphues.

many mischiefes haue been attempted, I am not yet perswaded whether of them was most to be blamed, but yet certainly neither of them was blamelesse.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like disposition, able to decide the question, but being of deeper discretion then my selfe, am more fit to debate the quarrel. Though the discourse of the friendship and falling out be some-what long, yet being some what strange, I hope the delightfulness of the one, will attenuate the tediousnes of the other.

Euphues had continuall access to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leisure, in these short tearmes following, vnfolded his minde to him.

Gentleman and friend the tryall I haue had of thy manners, cutteth of diuers tearmes which to another I would haue used in like manner. And yet a long discourse argueth follie, and delicate words incurr the suspicion of flatterie; I am determined to vse neither of them, knowing either of them to breed offence. Saying with my selfe the force of friendship by the effects, I studied euer since my first comming to Naples, to enter league with such a one, as might direct my steps being a stranger, and resemble my manners being a Scholler: the which two qualities, as I finde in you able to satisfie my desire, so I hope I shall finde a heart in you willing to accomplish my request. Which if I may obtaine, assure your selfe that Damon to his Pythias, Py-lades to his Orestes, Tytus to his Gylippus, Theseus to his Py-rihous, Scipio to his Lælius, was neuer found more faithful, then Euphues will be to Philautus.

Philautus by how much the lesse hee looked for this discourse, by so much the more he liked it, for he saw all qualities both of bodie and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for so your talk warranteth me to tearme you) I dare neither vse a long proceesse, neyther a loning speech, least unwittingly I should cause you to conuince mee of those things,

things, which you have already condemned. And verily I am bold to presume upon your civillie, with your owne selfe have such so little curiosity: persuading my selfe, that my short answer will worke as great an effect in you, as your few words did in me. And seeing we resemble (as you say) each other in qualities, it cannot be that the one should differ from the other in civillie: seeing the sincere affection of the mind cannot be expressed by the mouth, and that no Art can unfold the enticall love of the heart. I am earnestly to beseech you not to measure the firmnesse of my faith, by the soundnesse of my words; but rather thinke, that the over-flowing traues of good will, leave no passage for many words. I shall shall prove true: here is my hand, my heart, my Land, and my life at thy commandment. Thou maist well perceive that I do beleve thee, that so soon I did love thee; and I hope thou wilt the rather love me, in that I do beleve thee.

¶ Either Euphues and Philautus stood in need of friendship, or were ordained to be friends: upon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if spoken off, ridiculous. But after many embayrings and protestations one to another, they walked to dinner, where they wanted neither meate, neyther musick, neyther any other pastime; and having banqueted, to digest their sweet confections, they danced all that afternoone: they used not only one boozhe, but one bedde, one booke, (if so be it they thought not one too many.) Their friendship augmented every day, insomuch that the one could not refrain the company of the other one minute: all things went in common betweene them, which all men accounted commendable.

Philautus being a Colone-boyme childe, both for his owne countenance, and the great countenance which his Father had while he lived, crept into credit with Don Fernando, one of the chiefe Governours of the Citie; who although hee had a courtly crew of Gentlewomen sojourning in his Palace, yet his Daughter, he gave to his whole revenues, rayned the beautie of them all: whose modest bashfulnesse, caused the other to

Euphues

[illegible]

Euphuesque

no Sir, and Country is still, and our Gentlewoman is con-
 tentous: but in Naples it is counted a fault, at such a word to say, I
 said you are welcome. As shee was yet talking, supper was
 set on the board: then Philautus spake thus unto Lucilla, my
 Gentlewoman, I was the boldest to bring my shadow with me
 (meaning Euphues) knowing that he should be the better to ef-
 fect for my sake. Unto whom the Gentlewoman replied, Sir,
 as I never when I saw you, thought that you came without
 your shadow, so now I cannot a little marvel to see you so
 new-shod, in bringing a new shadow with you. Euphues though
 he perceived her coy nippes, seemed not to care for it, but taking
 her by the hand, said, Faire Lady, seeing the shadow doth so often shield your beau-
 tie from the piercing Sunne, I hope you will the better esteeme
 of the shadow: and by so much the lesse it ought to be offensive,
 by how much the lesse it is able to offend you, and by so much
 the more you ought to like it, by how much the more you shall
 like it. Well Gentleman, answered Lucilla, in arguing of the
 shadow, were you the substance, please it you that you should
 sitte downe to supper. And so they all late downe: but Eu-
 phues did not sitte with them, but by himselfe, the head of
 Lucilla. Here Euphues at the first sight was so hindered with desire,
 that almost he was like to burne to coales: but supper being en-
 ded, the desire was in Naples that the Gentlewoman should be
 first to be desired: and shee gathered about him, looking on him
 And although Philautus wanted no more, yet he put himselfe to
 Euphues, whom he knewe well for that purpose. Euphues
 being thus tied to the stake by their importunate intreaty, be-
 gan as followeth. Some say that he was a bold man, and some
 say that he was a coward: he was alwayes ready to hold the candle,
 the weakest man in the hall, where none would be without
 himselfe should beare the cross. When he was not, when he
 was, that you understand for a lawer, I would be ready to much
 to see, as to see in my office to be a lawer, as to see in my
 office

long hath made you learned, and whose learning hath made you
so loathly: for me to entreat of the one being a novice, or to dis-
course of the other being a trewant, I may wel make you wea-
rie, but never the satter, and give you occasion rather to laugh
at my rashness, then to like of my reasons: yet I care the lesse
to excuse my boldness to you, who were the cause of my blind-
nesse. And sith I am at mine owne choice, eyther to talke of
loue or of learning, I had rather for this time be deemed an un-
thrift by refusing profit, then a stolke in renouncing plea-
sure.

It hath bene a question often disputed, but never determi-
ned, whether the qualites of the minde, or the composition of
the man, cause women most to like, or whether beauty or wit
move men most to loue. Certes, by how much the more the
minde is to be preferred before the body: by so much the graces
of the one are to be preferred before the gifts of the other, which
if it be so, that the contemplation of the inward quality, ought
to be respected more then the view of the outward beauty, then
doubtlesse women eyther doe or should loue those best, whose
vertue is best, not measuring the desired men with the refo-
rmed mind.

The soule loose hath a faire stone in his hand: the fine
Golde is found in the filthy earth: the swete kernell lyeth in
the hard shell: Vertue is harboured in the heart of him that
most men esteeme misshapit. Contrariwise, if we respect more
the outward shape then the inward habite, good God, into how
many mischiefs doe we fall: what blindnesses are we
ledde to? Doe wee not commonly see, that in painted pots is hid-
den the deadliest popson: that in the greenest grasse is the great-
test Serpent: in the clearest water the ugliest Toade: Doe
not experience teach vs, that in the most curious Sepulcher,
are inclosed rotten bones? That the Cypress tree beares a faire
leafe, but no fruit: That the rich carrieth faire feathers,
but ranke flesh? How franticke are those Lovers, which are
carried away with the gay glittering of the fine face: the bea-
tie whereof is parched with the sunnes blaze, and chapped
with

with the Winter's blast: which is of so short continuance, that it fadeth before one perceiue it flourish: of so small profit, that it paysoneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadlyooke: a sweete Panther with a deuouring paunch, a sovereyn payson in a silver pot.

Here I could enter into discourse of such fine Dames, as being in love with their owne looke, make such courtesie account of their passionate Lovers: so commonly, if they be adorned with beauty, they be strait laced, and made so high in the instep, that they disfigure them most that most desire them. It is a woold to see the doating of their Lovers, and their dealing with them; the revealing of whose subtill traines would cause mee to shedde teares, and you Gentlewomen to shut your modest eares. Pardon me Gentlewomen, if I unfold euery wile, and shew euery wrinkle of womens dispositions. Two things they cause their seruants to bolue vnto them, secrecy and souerainty; the one to conceale their inticing sleights, by the other, to assure themselves of their onely service. Againe, but hee there: if I should haue traded any farther, and sounded the depth of their deceit, I should epyther haue procured your displeasure, or incurred the suspicion of fraude: epyther armed you to practise the like subtiltie, or accused my selfe of perurie. But I meane not to offend your chaste minds, with the rebearfall of their vnchaste maners, whose eares I perceiue to glowe, and hearts to be grieued, at that which I haue already uttered: not that amongst you there be any such, but that in your seere there should be any such.

Let not Gentlewomen therefore make too much of their painted sheath, let them not be so curious in their owne conceits, or so curiously to their loyall Lovers. When the blacke Crows foot shall appeare in their eye, or the blacke Oxe tread on their foot, when their beautie shall be like the blasted Rose, their wealth wasted, their bodies woone, their faces wrinkled, their fingers crooked, who will like of them in their age, who loved none in their youth? If you will be cherished when you be

1 to
 be old, be contented to be young; if you look for comfort
 in your heart, be not covetous of gold and riches:
 if you would be embraced in the warming of your brazier, be
 not froward in the warming of your beauty: if you desire to be
 kept like the Rose when it hath lost his colour, smell sweet as the
 Rose doth in the bud: if you would be tasted for old wine, be in
 the month a pleasant Grape; so shall you be cherished for your
 courtesie, comforted for your honesty, embraced for your amity:
 so shall ye be preserved with the sweet Rose, and drunken with
 the pleasant wine. And thus I advise you, Gentlewomen, to counsellors that
 be covetous, that they beware not the web of their own woe, nor spin
 the thread of their own thraldome by their own vntimely
 nells. And seeing we are even in the bowels of love, it shall not
 be amiss to examine whether men or women be soonest al-
 tered, whether be most constant, the male or the female. And in
 this point I mean not to be mine own carter, lest I should
 seeme either to pick a quarrel with men, or a quarrel with wo-
 men. If therefore it might stand with your pleasure (as I should
 Lucilla) to give your sentence, I would take the contrary: for
 sure I am, though your judgement be sound, yet affection will
 shew otherwise. Lucilla feeling his pretence, thought to take advantage of his
 large proffer; unto whom she said, Gentleman, in mine opini-
 on, women are to be wonne with easy winde, in whose love
 there is neither force to withstand the assaults of love; neither
 constancie to resist the satysfall. And because your discourse
 hath hitherto bredde delight, I am loth to hinder you with the
 sequel of your denials. Euphues perceiving himselfe to be taken
 napping, answered as followeth. I am glad to hear, Lucilla, if you
 speake as you thinke, these Gentle-
 women present have little cause to thank you. If you cause me
 to commend women, my tale will be accounted a more tedious,
 and your words the plaine truth: yet knowing promise to be
 debt, I will pay it with performance. And I would the Gen-
 tlemen here present were as ready to believe my promises as the
 Gentle-

Euphues

Gentlewomen are willing to have their asne passies: or I am
able to overcome, as Epistola Lucilla would be content to be a
worth: one. Whosoever the matter shall fall out, I am of the
surest side: for if my reasons be weak, then is our side strong:
if forcible, then is your judgement feeble: if I find truth on my
side, I hope I shall find you to agree to in the good will of women:
if I want proofs, then Gentlewomen of necessity you must
yield to men. But to the matter. *and so on to am done*
Touching the yielding to love, albeit their hearts seem ten-
der, yet they harden them like the stones of Sicilia, the which, the
more it is beaten, the harder it is: for being framed as it were
of the perfection of men, they be free from all such cogitations
as may any way provoke them to uncleanness; in so much as
they abhorre the light love of youth, which is grounded upon
lust, and dissolved upon every light occasion. When they see the
folly of men turne to love, their delight to viewing, their affec-
tion to scorn: when they see a man be it sure a fine, a pleasure,
and to be pitie through their owne piteousness, their smiles,
their service, their labours, their loves, their lines
seeme to them so odious, that they harden their hearts against
such consideration, so that they might comfort them
from such things to refuse, from such less disposition, to doubt
discretion. *all the goodly words, I have said to you on*
hereof it cometh that men accuse women of cruelty, be-
cause they themselves want chastite: they account them self
wicked, in not yielding to their wickedness: faithlesse in resist-
ing this sinne. But I had almost forgot my selfe, you shall
pardon the Epistola Lucilla for this time, if she abruptly I
find my discourse: it is neither for want of good will, or lacke
of proofe, but that I take in my selfe such an alteration, that I
can scarce utter one word: Ah Euphues, Euphues. The Gen-
tlewomen were strook with such a quantity with this foolish
change, that they all changed colour. But Euphues taking Phi-
larcus by the hand, and giving the Gentlewomen thanks for
their patience and his repast, bad them all farewell, and went
immediately to his chamber. But Lucilla who now began to
swe

fire in the flames of love, at the company being departed to their lodgings, entered into these tearmes and contrarieties.

His wretched wench Lucilla, how art thou perplexed? What a doubtfull sight dost thou seele betwixt faith and fancie, hope and feare, conscience and concupiscence? O my Euphues, little dost thou know the subdaine sorrows that I sustaine for thy sakes sake, whose wilt hath bewitched me, whose rare qualities have depriued me of mine olde quality, whose courteous behauiour without curiosty, whose comely feature without fault, whose sweet speech without fraude, hath wrapped me in this misfortune. And canst thou Lucilla be so light of love, in forsaking Philautus to sit to Euphues? Canst thou preferre a stranger before thy Countryman, a stranger before thy companion? Why, Euphues perhaps doth desire thy love, but Philautus hath deserued it. Why, Euphues feature is worthy as good as I, but Philautus his faith is worthy a better: I, but the latter love is more seruent: I, but the first ought to be most faithfull: I, but Euphues hath greater perfection: I, but Philautus hath deeper affection. Ah fowle wench, dost thou thinke Euphues will be soe thee constant to him, when thou hast bene so constant to his friend? Wilt thou that he will haue no mistrust of thy faithfulness, when he hath triall of thy fickleness? Wilt thou haue no doubt of thine honour, when thou thy selfe callest thine honesty into question? Yes, yes, Lucilla, well both he knowe that the Glasse once crazed, will with the least clappe be cracked: that the cloth which Rayneth with Silke, will sooneest loose his colour with Vinegar: that the Eagles wing will loose the feather, as wel of the Phoenix as of the Pheasant: that she that hath bene faithlesse to one, will neuer be faithfull to any. But can Euphues conuince me of flitting, seeing for his sake I brake my fidelity? Can he condemne me of disloyalty, when he is the only cause of my disliking? May hee iustly condemne me of treachery, who hath his testimony as tryall of my good will? Do not he remember, that the broken bone once set together, is stronger then euer it was? That the greatest blot is taken off with the Pounnice: That though the Spider poison the Flye.

Euphues.

thée cannot infect the Bée? That although I haue bene light to Philautus, I may be lonely to Euphues? It is not my desire, but his deserts that moueth my mind to his choice; neyther the want of the like good will in Philautus, but the lacke of the like good qualities, that remoueth my fancy from the one to the other.

For as the Bée that gathereth Honey out of the weeds, when he espieth the faire flower, flieth to the sweetest; or as the kind Spaniel, though he hunt after Birds, yet forsakes them to retrieve the Partridge; or as we commonly feede on Beefe hungrily at the first, yet seeing the Quails more daintie, change our diet: so I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my change is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value then the Rubie, because it is of more vertue? Is not the Emeraude preferred before the Sapphire for his wonderfull property? Is not Euphues more praise-worthy then Philautus, being more wittie?

But sic Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou saue Euphues thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou account thy selfe easie to be won? Diddest not thou condemne them of weakenes? What sounder argument can be haue against thee then thine own answer? What better prooue then thine own speech? What greater trial then thine owne talke? If thou hast belied women, he will iudge thee vnkind: if thou haue revealed the secret, he must needs think thee vnconstant: if he perceiue thee to be won with a Nut, he will imagine that thou wilt be lost with an Apple: if he finde thee wanton before thou be wooed, he will ghesse thou wilt be waivering when thou art wooed.

But I suppose that Euphues loue thee, that Philautus leaue thee, will thy Father (thinkest thou) giue thee libertie to lue

as.

Euphues.

after mine owne lust? Will he esteeme him worthy to inherite his possessions, whom he accounteth unworthy to enjoy thy person? Is it like that he will match thee in marriage with a stranger, with a Grecian, with a meane man? I, but what knoweth my father, whether hee be wealthy, whether his revenues be able to counteruaile my fathers lands, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that seeth his gentle conditions? Can his honour be called in question, whose honesty is so great? Is hee to be thought thistlelike, who in all qualities of the minde is percellesse? No, no, the tree is knowne by his fruite, the golde by the touch, the sonne by the Sire. And as the soft wax receiveth whatsoever print be in the seale, and sheweth no other impression: so the tender babe being sealed with his fathers gifts, representeth his image most lively. But were I once certaine of Euphues his good will, I would not so superstitiously account of my Fathers ill will.

Time hath weaned me from my mothers teat, and age ridde me from my fathers correction: when children are in their swatheclouts, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me, seeing I am not fed with their pap, I am not to be ledde by their persuasions. Let my father vse what speeches hee list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine owne loue I should haue said; for I am as farre from lust as I am from reason, and as nere to loue as I am to folly: then stick to thy determination, and shew thy selfe what loue can do, what loue dares do, what loue hath done. Albeit I can no way quench the coales of desire with forgetfulness, yet will I rake them vp in the ashes of modesty. Seeing I dare not make knowne my loue for maidenly shamefastnes, I will dissemble it till time I haue opportunity. And I hope so to bebaue my selfe, as Euphues shall thinke me his owne, and Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hither, that the sight of him might mitigate some part of my martyrdom.

Euphues.

Shee having thus discoursed with her selfe her owne miseries, cast her selfe on the bed: and there let her lie, and returned to Euphues; who was so caught in the ginne of folly, that he neither could comfort himselfe, nor durst aske counsell of his friend: suspecting that which indeed was true; that Philautus was contriuall with him, and cock-mate with Lucilla. Amidst therefore these his extremities, between hope and feare, he uttered these or the like speeches.

What is he Euphues, that knowing thy wit, and seeing thy folly, but will rather punish thy lechewesse, then pittie thy bewinnesse? Was there ever any so fickle, so faine to be allured; ever any so faithlesse, to deceiue his friend? ever any so foolish, to bathe himselfe in his owne misfortune? True it is, that as the Sea-crabbe swimmeth allwayes against the streame, so wit alwayes striueth against wisdom: and as the Bee is often-times hurt with his owne Honny; so is wit not selde plagued with his owne conceit.

O ye Gods, haue ye ordained for euery maladie a medicine, for euery soze a salve, for euery paine a platter; leauing onely lone remedlesse? Did yee deeme no man so mad to be entangled with desire; or thought yee them worthy to bee tormented that were so misled? Haue ye dealt more fauourably with brute beasts then with reasonable creatures?

The filthy Sow when she is sicke, eateth the Sea-crab, and is immediately cured: the Toxtoise having tasted the Eliper, sucketh Origanum, and is quickly reuiued: the Beare ready to pine, licketh by the Ants, and is recovered: the Dogge hauing surfatted, to procure his vomit, eateth grasse and findeth remedie: the Hart being pierced with the Dart, runneth out of hand to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Art, by no way, procure a remedie for the impatient disease of lone? Ah, well I perceiue that lone is not unlike the Figge-tree, whose fruit is sweet, but the roote is more bitter then the clauo of a Bitter; or like the Apple in Persia, whose blossome saoureth like Honny, whose bud is more soure then Gall.

Euphues.

But O impletie, O broad blasphemie against the heauens! Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No sond soile, no. Neyther is it forbidden by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither do we want remedies to recure our malables, but reason to vie the meanes. But why go I about to hinder the course of loue, with the discourse of law? Hast thou not read Euphues, that he that stoppeth the Wine, causeth it to spread fairer: that he that stoppeth the streame, causeth it to swell higher: that he that casteth water in the fire at the Smiths forge, maketh it to flame fiercer? Euen so, he that seeketh by counsaile to moderate his ouerlashing affections, encreaseth his owne misfortune.

As my Lucilla, would thou wert epther lesse faire, or I more fortunate; either I wiser, or thou milder: epther I would I were out of this mad mode, or else I would we were both of one minde. But how should she be perswaded of my loyalty, that yet had neuer one simple proue of my loue? Will she not rather imagine me to be intangled with her beantie, then with her vertue? That my fancie being so lewdly chained at the first, will be lightly changed at the last: that nothing violent can be permanent? Yes, yes, she must needs coniecture so, although it be nothing so: for by how much the more my affection commeth on the sudden, by so much the lesse will she thinke it certaine. The rattling Thunderbolt hath but his clappe; the lightning but his flash: and as they both come in a moment, so doe they both end in a minute. I, but Euphues; hath shee not heard also that the dry Touchwood is kindled with Lime: That the greatest Bushyow groweth in one night: That the fire quickly burneth the flaxe? That loue easily entred into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bounty as beantie; if she hath no lesse wit then she hath comeliness; certes she will neither conceive sinisterly of my sudden love: neither be coy to receiue me into her seruice; neither suspect me

Euphues.

of lightnes in yelding so lightly, neyther relect me disdainfully
for loving so hastily. Shall I not then hazard my life to obtaine
my loue? and deceiue Philautus to receiue Lucilla? Yes Eu-
phues, where loue beareth sway, friendship can haue no them:
As Philautus brought me for his shadow the last Supper, so wilt
I vse him for my shadow till I gaue him his Saint. And canst thou
wretch be false to him that is faithfull to thee? Shall his cour-
tesie be cause of thy crueltie? Wilt thou violate the league of
faith, to inherite the land of folly? Shall affection be of more
force then friendship, loue then law, lust then loyalty? Knowest
thou not, that hee that loseth his honestie, hath nothing else to
lose?

Truly, the cause is light where reason taketh place: to loue
and to line well is not granted to Iupiter. Who-so is blinded
with the Caule of beantie, discerneth no colour of honestie.
Did not Giges cut Candaules a coat by his own measure? Did
not Paris, though he were a welcom guest to Menelaus, serue
his Host a slipperie prank? If Philautus had loued Lucilla, he
would neuer haue suffered Euphues to haue seene her. Is it not
the prey that enticeth the Thiefe to rife? Is it not the pleasant
bait that causeth the fleetest Fish to bite? Is it not a by-word
amongst vs, that Gold maketh an honest man an ill man? Did
Philautus account Euphues so simple to decipher beantie, or so
superstitious not to desire it? Did he deeme him a Saint in re-
lecting fancie, or a sotte in not discerning? Thought he him a
Stoike that he would not bee moued, or a Cooke that he could
not?

Well, well, seeing the wound that bleedeth inwardly is
most dangerous; that the fire kept close burneth most furious,
that the Ouen dampned by baketh soonest; that sores hauing no
vent, fester secretly, it is high time to vnfold my secret loue so
my secret friend. Let Philautus behaue himselfe neuer so craft-
tily, he shall know that it must be a wolly House that shall breed
in the Cats eare: and because I relemble him in wit, I meane
a little to dissemble with him in wiles. But O my Lucilla, if
thy heart be made of that Stone which may be mollified onely
with

Euphues.

with blood; would I had sipped of the River in Caria, which turneth those that drinke of it to stones: if thine eares be anointed with the oyle of Syria, that bereaueth hearing; would mine eyes had beene rubbed with the scope of the Cedar tree, which taketh away sight: if Lucilla be so proude to disdain poore Euphues; would Euphues were so happy to deute Lucilla: or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my cold welcome foretelleth my cold fate. I, but her private glaunces signifie some good fortune. His fond soole Euphues, why goest thou about to alleadge those things to cut off thy hope, which thee perhaps would neuer haue found; or to comfort thy selfe with those reasons which she neuer meanneth to propose. Easy it were no loue if it were certaine, and a small request it is to ouerthrow those that neuer resist.

In battels there ought to be a doubtfull fight, and a desperate end; in pleading, a difficult entrance, and a discoloured determination; in loue, a life without hope, and a death without fear. Fire commeth out of the hardest flint with the Steele: Oyle out of the deepest heat by the fire: Loue out of the fondest heart by faith, by trust, by time. Had Tarquinius vsed his loue with colours of countenance, Lucretia would eather haue with some pittie answered his desire, or with some perswasion haue stayed her death. It was the heat of his lust that made her haste to end her life: wherefore Loue in eather respect is not to be condemned; but he of rashnes, to attempt a Lady furiously; and she of rigour, to punish his folly in her owne flesh: a fact (in mine opinion) more woorthy the name of cruelty then chastity, and fitter for a sponser in the Desarts, then a Patron of Rome. Penelope no lesse constant then she, yet more wise, would be wearie to outweane that in the night, she spun in the day, if Vlysses had not come home the sooner. There is no woman, Euphues, but she will yeld in time: be not then dismayed, eather with high looks or froward words.

Euphues hauing thus talked with himselfe, Philaenus entred the chamber; and finding him so woone and wasted with continuall

Euphues.

small mourning, neither sopping in his meate, nor reioycing in his friend, with watred eyes bitered this speech.

Friend and fellow, as I am not ignozant of thy present weaknes, so I am not pryup to the cause: and although I suspect many things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumps of thine, epyther remove the cause or reueale it. Thou hast hitherto found me a cheerefull companion in thy mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou mayst not be cured, yet mayst thou be comforted. If there be any thing that epyther by my friends may be procured, or by my selfe attained, that may epyther heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdom. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing: I neuer yet failed, and now I will not faile. Be bold to speake and blash not: thy soze is not so angry but I can saloe it; thy wound not so deepe but I can searce it; thy grieffe not so great but I can ease it. If it be ripe, it shall be launced; if it be broken, it shall be fainted; be it neuer so desperate, it shall be cured. Kisse therefore Euphues, and take heart at grasse; younger thou shalt neuer be: pluck vp thy stomach; if loue haue strung thee, it shall not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchanted: they that begin to pine of a consumption, without delay preserve themselves vpon Cullides: he that sealeth his stomach inflamed with meate, cooleth it with Conserues: delays by no danger; nothing so perillous as procrastination. Euphues hearing this comfort & friendly counsell, dissembleth his sorrowing heart with a smiling face, and answerd him as followeth.

True it is Philaenus, that he which toucheth the Pettile tenderly, is soonest strong; that the fire which playeth in the fire, is singed in the flame; that he that dallieth with women, is drawn to his moe. And as the Adamant draweth the heavy yron, and the Harp the sweet Dolphin, so beauty allureth the chaste mind to loue,

Euphues.

with blood; would I had sipped of the River in Caria, which turneth those that drinke of it to stones: if thine eares be annoynted with the oyle of Syria, that bereaueth hearing; would mine eyes had beene rubbed with the scope of the Cedar tree, which taketh away sight: if Lucilla be so proude to disdain poore Euphues; would Euphues were so happy to denie Lucilla: or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my cold welcome foretelleth my cold fate. I, but her private glances signifie some good fortune. His fond soole Euphues, why goest thou about to alleadge those things to cut off thy hope, which thee perhaps would neuer haue found; or to comfort thy selfe with those reasons which she neuer meanneth to propose. Tush it were no loue if it were certaine, and a small request it is to ouerthrow those that neuer resist.

In battels there ought to be a doubtfull fight, and a desperate end; in pleading, a difficult entrance, and a dissolued determination; in loue, a life without hope, and a death without fear. Fire commeth out of the hardest flint with the Steele: Oyle out of the hardest heat by the fire: Loue out of the hardest heart by faith, by trust, by time. Had Tarquinius vsed his loue with colours of countenance, Lucretia would eptier haue with some pittie answered his desire, or with some perswasion haue stayed her death. It was the heat of his lust that made her haste to end her life: wherefore Loue in eptier respect is not to be condemned; but he of rashnes, to attempt a Lady furiously; and she of rigour, to punish his folly in her owne flesh: a fact (in mine opinion) more woorthy the name of cruelty then chastity, and sifter for a sponser in the Desarts, then a patron of Rome. Penelope no lesse constant then she, yet more wise, would be wearie to vntweane that in the night, she spun in the day, if Vlysses had not come home the sooner. There is no woman, Euphues, but she will yeld in time: be not then dismayed, eptier with high looks or froward words.

Euphues hauing thus talked with himselfe, Philautus entred the chamber; and finding him so woone and wasted with continual

Euphues.

small mourning, neyther loping in his meate, nor reloycing in his friend, with watred eyes uttered this speech.

Friend and fellow, as I am not ignorant of thy present tormentes, so I am not pryup to the cause: and although I suspect many things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumps of thine, either remove the cause or reueale it. Thou hast hitherto found me a cheerefull companion in thy mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou mayst not be cured, yet mayst thou be comforted. If there be any thing that eyther by my friends may be procured, or by my selfe attained, that may eyther heale thee in part, or helpe thee in all; I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my boop, then lost by getting a Kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing: I neuer yet failed, and now I will not faile. Be bold to speake and blush not: thy soze is not so angry but I can saloe it; thy wound not so deepe but I can search it; thy grieffe not so great but I can ease it. If it be ripe, it shall be launced; if it be broken, it shall be sained: be it neuer so desperate, it shall be cured. Kisse therefore Euphues, and take heart at grasse; younger thou shalt neuer be: pluck vp thy stomach; if loue haue stung thee, it shall not stike thee. Though thou be enamoured of some Lady, thou shalt not be enchanted: they that begin to pine of a consumption, without delay preserue themselves upon Collidies: he that feeletly his stomach inflamed with meate, cooleth it with Conserues: delays byd danger; nothing so perillous as procrastination. Euphues hearing this comfort & friendly counsell, assembled his sorrowing heart with a smiling face, and answered him as follooweth.

True it is Philautus, that he which toucheth the Pettile tenderly, is soonest strong; that the fire which playeth in the fire, is singed in the flame; that he that dallieth with women, is drawn to his looe. And as the Adamant draweth the heavy yron, and the Harp the sweet Dolphin; so beauty allureth the chaste mind to loue,

lone, and the wisest wit to lost. The example thereof, I would
 it were no lesse profitable, then the experience to me is like to be
 perillous. The Vine watered with wine is sone withered: the
 blossome in the fatted ground is quickly blasted: the Goate the
 fatter she is, the lesse fertile she is: yea, man the more wittie bee
 ts, the lesse happy he is. So it is Philautus, (for why should I
 conceale it from thee, of whom I am to take counsel:) that since
 my last and first being with thee at the house of Ferardo, I have
 felt such a furious battell in my body, as if it be not speedily re-
 pressed by policy, it will carry my mind (the grand Captain in this
 fight) into endlesse captiuitie. Ah Liua, Liua, thy courtly grace
 without coyneffe, thy blazing beauty without blemish, thy
 courteous demeanour without curiositie, thy sweet speech sau-
 red with wit, thy comly mirth tempered with modesty, thy chaste
 looks, yet lovely, thy sharpe taunts, yet pleasant, haue giuen
 me such a check, that sure I am at the next blow of thy vertues
 I shall take the mate; & taking it not of a patron, but of a prince,
 the losse is to be accounted the lesse. And though they be com-
 monly in great choler that receive the mate, yet would I wil-
 lingly take every minute ten mates, to enjoy Liua for my lo-
 uing mate. Doubtlesse, if euer she her selfe haue bene scorched
 with the flames of desire, she will be ready to quench y coals with
 courtlesse in another: if euer she haue bin attached of lone, she
 will rescue him that is drenched in desire: if euer she haue been
 taken with the fever of fancie, she will helpe his Ague, who by
 a quoridian fit is converted to frensie: neyther can there bee
 vnder so delicate a blew lodged deceit; neither in so beautifull a
 mold, a malicious minde. True it is, that the disposition of the
 mind followeth the composition of the body; how then can she be
 in mind any way imperfect, who in body is perfect every way? I
 know my successe will be good, but I know not how to haue ac-
 cesse to my Goddesse, neither do I want courage to discover my
 lone to my friend, but som colour to cloake my comming to the
 house of Ferardo: for if they be in Naples as jealous as they be
 in the other parts of Italy, then it behoueth me to walk circumspectly,
 and to forge some cause for my often comming.

If therefore Philautus, thou canst let but this feather to mine arrowe, thou shalt see me shote so nere, that thou wilt account me for a cunning Archer. And verily, if I had not loved thee well, I would have swallowed mine owne sorrow in silence; knowing that in love nothing is so dangerous, as to participate the meanes thereof to another, and that two may keepe counsell if the one be away. I am therefore enforced perforce, to challenge that curtesie at thy hands, which erst thou didst promise with thy heart: the performance whereof shall binde me to Philautus, and prove thee faithfull to Euphues. Now if thy cunning be answerable to my good will, practise some pleasant conceit upon thy poore patient; one of Ouids Art; some of Tibullus drags; one of Propertius pills, which may cause me eyther to purge my new disease, or recover my hoped desire. But I feare me, where so strange a sicknesse is to be recured of so unskillfull a Physitian, that eyther thou wilt be too bold to practise, or my body too weak to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsell, and become thy cure; desiring thee to be as wise in ministering thy Physick, as I have bene willing to put my life into thy hands.

Philautus thinking all to be Gold that glistered, and all to be Gospel that Euphues uttered, answered his forged glose, with this friendly close.

In that thou hast made me privie to thy purpose, I will not conceal my practise: in that thou cravest my ayde, assure thy selfe, I will be thy finger next thy thombe; in so much as thou shalt never repent thee of the one or the other: for perswade thy selfe, that thou shalt finde Philautus during life, ready to comfort thee in thy mis-fortunes, and succour thee in thy necessity. Concerning Livia, though she be faire, yet is she not so amiable as my Lucilla, whose servant I have bene the tearyme of three yeares. But lest comparisons should seeme odious; chiefly where both the parties be without comparison, I will omit that: and seeing that we had both rather be talking with them, then talking of them, we will immediately goe to them. And truly

Euphues, I am not a little glad, that I shall haue thee not onely a comfort in my life, but also a companion in my loue: as thou hast bene wise in thy choyse, so I hope thou wilt be fortunate in thy chauce. Livia is a wench of more wit then beaultie; Lucilla of more beaulty then wit; both of more honesty then honoꝝ; and yet both of such honoꝝ; as in all Naples there is not one in birth to be compared with epyther of them: how much therefore haue we to reioyce in our choyse. Touching our accessse, be thou secure: I shall flap Ferardo in the mouth with some conceit, and fill his olde head so full of new fables, that then shalt rather bee earnestly intreated to repaire to his house, then euill intreated to leaue it. As olde men are very suspitious to mistrust every thing; so are they very credulous to beleue any thing: the blind man doth eate many a lie. Well, but said Euphues, take heed my Philautus, that thou thy selfe swallowe not a Gudgeon: which word Philautus did not marke, untill he had almost digested it. But said Euphues, let vs go devoutly to the Shrine of our two Saints, there to offer our deuotion: for my booke teach me, that such a wound must be healed where it was first hurt; and for this disease we will vse a common remedie, but yet comfortable. The eye that blinded thee shall make thee see; the Scorpion that stung thee, shall heale thee; a sharpe losse hath a short cure: let vs go. To the which Euphues consented willingly; smiling to himselfe, to see how he had brought Philautus into a Toles Paradise.

Here may you see, Gentlemen, the falshood in fellowship; the fraude in friendship; the painted sheath with the leaden dagger; the faire wordes that make fales shine: but I will not trouble you with superfluous addition; vnto whom I leaue me, I haue bene tedious with the bare discourse of this Discourse.

Philautus & Euphues repaired to the house of Ferardo, where they found Mistresse Lucilla and Livia, accompanied with other Gentlewomen, neyther being idle; nor well imployed, but playing at Cardes. But when Lucilla beheld Euphues, she could scarcely containe her selfe from embracing him; had not womanly shamefastnesse, and Philautus his presence, stay-

Euphues: quæ

ed her wisdom. Euphues on the other side was fallen into such a trance, that he had not the power either to succour himselfe, or salute the Gentlewomen: at the last Lucilla beganne as one that best might be bold, on this manner.

Gentlemen, although your long absence gave me occasion to thinke you disliked your last entertainment, yet your comming at the last hath cut off my former suspicion; & by so much & more you are welcom, by how much & more you are wished for. But you, Gentleman (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnder perfect, caused vs all so long (as women are wont for things that like them) to haue an end thereof. Vnto whom Philautus replied as followeth: Spisistris Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should come first: as for my friend, I thinke he was neuer wished for here so earnestly of any as of himselfe; whether it might be to reuue his talke or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered: Spisistris Lucilla, to recant verities were here idle, and to reuue the prayes of women flatterie: the onely cause I wished my selfe here, was to giue thanks for so good entertainment, the which I could no wayes deserue, and to breed a greater acquaintance if it might be, to make amends. Lucilla inflamed with his presence, said: Nay Euphues, you shall not escape so; for if my curtesie, as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse: otherwise, I shall thinke your praise naked, and you shall find my reward nothing. Euphues now as willing to obey as she to command, addressed himselfe to a farther conclusion; who seeing al the Gentlewomen ready to giue him the hearing, proceeded as followeth: I haue not yet forgotten that my last talk with these Gentlewomen tended to their prayes, and therefore the ende must be by the last proof; otherwise I should set dolone Venus shadow, without the liuely substance.

As there is no one thing which can be reckoned, either concerning loue or loyalty, wherein women doe not excell

men; yet in seruencie aboue all others, they so farre exceed, that men are liker to marvel at them, then to lustate them; and readier to laugh at their vertues, than imitate them: for as they be hard to be wonne, without trespall of great faich; so are they hard to be lost without great cause of sickenes. It is long before the cold water seeth; yet being once hote, it is long before it be cooled: it is long before salt come to his saltnes, but being once seasoned, it neuer loseth his (savour).

I for mine owne part am brought into a Paradise, by the only imagination of womens vertues: and were I perswaded that all the Devils in hell were women, I would neuer line devoutly to inherit heaven; or that they were all Saints in heaven, I would line more straitly for feare of hell. What could Adam haue done in his Paradise before his fall, without a woman? Or how could he haue risen againe after his fall, without a woman? Artificers are worst in their last wayhes to extoll themselves; yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent; yet after him he created a woman, the expresse image of eternitie, the liuely picture of nature, the onely Steele-glasse for man to behold his infirmities, by comparing them with womens perfections. Are they not more gentle, more witty, more beautifull then men? Are not men so bewitched with their qualities, that they become mad for loue? and women so wise, that they doe detest lust?

I am entred into so large a felde, that I shall sooner want time then praise; and so cloy you with varietie of phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the Horse if he knew his owne strength, were no wayes to be bridled; or the Unicorne his owne beuine, were neuer to be caught: so women, if they knew what excellency were in them, I feare me men would neuer win them to their wills, or loose them from their minde.

Lucilla began to smile, saying; In faith Euphues, I would haue you stay there: for as the Sunne when he is at the highest,

Euphues.

ed, beganne to goe downe; so when the prayes of women are at the best, if you leane not, they will beginne to fall. But Euphues (being rapt with the sight of his Saint) answered, no, no, Lucilla. But whilest he was yet speaking, Ferardo entred; whom they all vntisfully welcomed home: who rounding Philautus in the eare, desired him to accompany him immediately, without farther pausing; protesting that it would be as well for his preferment, as for his own profit. Philautus consenting, Ferardo saio vnto his daughter.

Lucilla, the biggest treasures I haue in hand, will scarce suffice me to carrie with you one houre; yet my returne I hope will be so short, that my absence shall not breed thy sorrow: in the mean season, I commit all things to thy custody, wishing thee to be thy accustomed courtesie. And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supply his roome; desiring you to take this hasty warning for a hearty welcome, and so to spend this time of mine absence in honest mirth. And thus I leave you.

Philautus knew well the cause of his sudden departure: which was, to redeme certaine landes that were mortgaged in his fathers time, to the vse of Ferardo; who on that condition, had before time promised him his daughter in marriage. But returne we to Euphues.

Euphues was surpris'd with such incredible joy at this strange event, that he had almost foundred: for seeing his continual to be departed, & Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla; whom finding in place conuenient without company, with a bold courage and comely gesture, he began to assay her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid my credit will be lesse; for that they commonly are soonest beleued, that are best beloued; and they liked best, whom we haue knowne longest: neuertheless, the noble minde suspecteth no guile without cause, neither condemneth any without proofe: hauing therefore notice of your heroicall heart, I am the better perswaded of my good hap. So it is Lucilla, that comming to

Naples.

Naples but to fetch fire, as the by-word is, not to make my place of abode: I haue found such flames, that I can neyther quench them with the water of free-will, neyther coole them with wisdom. For as the Hop, the pole being neuer so high, groweth to the end; or as the brye Beech kindled at the roote, neuer leanneth untill it come to the top; or as one drop of payson disperseth it selfe into every vaine: so affection hauing caught hold of my heart, and the sparkes of love kindled my Liver, will suddenly, though secretly, flame vp into my head, and spread it selfe into every sinew. It is your beautie (pardon my abrupt boldnes) Lady, that hath taken every part of me prisoner, and brought me into this deepe distresse: but seeing women, when one prayseth them for their deserts, deeme that he flattereth them to obtaine his desire; I am here present to yeld my selfe to such tryall, as your courtesie in this behalfe shall require. Yet wil you commonly obiect this to such as serue you, & aske to win your good will, that hote loue is some colde; that the Sunn, though it burne bright, is but a blaze; that scalding water, if it stand a while, turneth almost to Ice; that Pepper, though it be hote in the mouth, is cold in the mawe; that the faith of men, though it frie in their words, it freezeth in their workes: which things (Lucilla) albeit they be sufficient to reprove the lightnesse of some one, yet can they not conuince every one of lewdnesse: neyther ought the constancie of all, to be brought in question thorow the subtiltie of a few. For although the Worme eateth almost into every wood, yet he eateth not the Cedar tree: though the Stone Cylindrus at every thunder-clap, roule from the hill, yet the pure sleek Stone mounteth at the noyse: though the rust fret the hardest Steele, yet doth it not eate into the Emerald: though Polypus change his hew, yet the Salamander keepeth his colour: though Proteus transforme himselfe in euery shape, yet Pigmalion retaineth his old forme: though Aeneas were too sickle to Dido, yet Troylus was too faithfull to Cressida: though others seem counterfait in their deeds, yet Lucilla perswade your selfe, that Euphues will be alwayes currant in his dealings. But as the true gold is tryed by the touch, and the

Euphues.

pure Flint by the stroke of the Iron; so the loyall heart of the
faithfull Loner is knowne by the tryal of his Lady: of the which
tryall (Lucilla) if you shal account Euphues worthy, assure your
selfe he will be as ready to offer himselfe a sacrifice for your
sweete sake, as your selfe shall be willing to imploy him in your
service. Perchance both he desire to be trusted, any way, untill
he shall be tryed every way: neither doth he crave credit at the
first, but a good countenance, till time his desire shall be made
manifest by his deserts. Thus not blinded by light affection,
but dazzled with your rare perfection, and boldned by your ex-
ceeding courtesie, I haue unfolded mine entire loue: desiring
you, hauing so good leasure, to giue so friendly answer, as I may
receiue comfort, and your commendation. Lucilla, although she
were content to heare this desired discourse, yet did she seeme to
be somewhat displeased. And truly I know not whether it be pe-
culiar to that sex, to dissemble with those whom they most desire,
or whether by craft they haue learned outwardly to saue that
which inwardly they most loue: yet wisely did she cast this in
her head; that if she should yeeld at the first assault, hee would
think her a light house-wife; if she should reiect him scornfully,
a very baggard: minding therefore that he should neither take
hold of her promise, neither unkindnesse of her precisenesse; she
left him indifferently with hope and despaire, reason and affe-
ction, life and death. Yet in the end arguing wittily vpon cer-
taine questions, they fell to such agreement, as poore Philautus
would not haue agreed vnto, if he had bin present; yet alwayes
keeping her body vndeiled. And thus she replied: O Gentleman,
as you may suspect me of idlenesse, in giuing
care to your talke; so may you conuince me of lightnesse, in an-
swering such toyes. Certes, as you haue made mine eares
glow at the rehearfall of your loue, so haue you gauled my heart
with the remembrance of your iellie. Though you come to
Naples as a stranger, yet were you welcome to my fathers
house as a friend: and can you then so much transgresse the
bounds of honour (I will not say of honesty) as to sollicite a safe
more sharpe to me then death? I haue hitherto, God be thanked,
liued

lived without suspicion of lewdnesse; and shall I now increase
 the danger of sensuall liberty? What hope can you have to ob-
 taine my love, seeing yet I could never afford you a good love?
 Doe you therefore thinke me easily enticed to the bent of your
 bowe, because I was easily intreated to listen to your late dis-
 course? Or seeing me (as finely you glosse) to excell all other in
 beauty, doe ye deeme that I could excēde all other in beautilines?
 But yet I am not angry Euphues, but in an agony: for who is
 she that will fret or fume with one that loveth her; if this love
 to delude me, be not dissembled? It is that which causeth mee
 most to feare; not that my beautie is unknown to my selfe, but
 that commonly we poore wenches are deluded through light be-
 liefe, and ye men are naturally inclined craftily to leade your
 life. When the Foxe preached, the Goose perished. The Croco-
 dile sheweth greatest treason under most pittifull teares: in a
 kissing mouth there lieth a gawling mind. You have made so
 large a proffer of your service, and so faire promises of fidelitie,
 that were I not over-chary of mine honestie, you would intri-
 gle me to shake hands with chastitie. But certes I will eyther
 lead a Virgins life in earth (though I lead Apes in hell) or else
 followe thee rather then thy gifts: yet am I neyther so precise to
 refuse thy proffer, neither so penish to disvaile thy good will: so
 excellent alwayes are the gifts which are made acceptable by
 the vertue of the giver. I did at the first entrance discern thy
 love, but yet dissemble it. Thy wanton glaunces, thy scolding
 signes, thy loving signes caused me to blush for shame, and like
 wan for feare, least they should be perceived of any. These sub-
 tile shifts, these painted practises (if I were to be wonne) would
 soone weane me from the teat of Vesta, to the topes of Venus.
 Besides this, thy comely grace, thy rare qualities, thy exquisite
 perfection, were able to move a minde halfe mortified to trans-
 gresse the bands of maidenly modesty. But God shield Lucilla,
 that thou shouldest be so carelesse of thine honour, as to commit
 the state thereof to a stranger. Learne then by me Euphues, to
 despise those things that be amiable, to forgoe delightfull practi-
 ses: beleve me it is pietie to abstaine from pleasure.

Then

Thou art not the first that hath solicited this love, but the first that goeth about to seduce me; neither discernest thou more then other, but darrest more then any, neither hast thou more Art to discover thy meaning, but more heart to open thy mind. But thou preferrest me before thy landes, thy livings, thy life; thou offerest thy selfe a sacrifice for my securitie; thou proferest me the whole and onely soueraintie of thy service: truly I were very cruell and hard hearted if I should not love thee: hard hearted albeit I am not, but truly loue thee I cannot, when I doubt thee to be my Loner.

Whereouer, I haue not bene vled in the Court of Cupid, wherein there be more sights then there be Hares in Ardon, then Bears in Hybla, then Stars in heauen. Besides this, the common people here in Naples, are not onely both very suspicious of other mens matters and manners; but also very zealous ouer other mens children and maydens; epyther therefore dissemble thy fancie, or desist from thy folly.

But why shouldst thou desist from the one, seeing thou canst cunningly dissemble the other? My father is now gone to Venice: and as I am vncertaine of his returne; so am I not pryncing to the cause of his trauell: but yet he is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes, and Rulers large reaches: neither let this comfort cheere, that at his departure he deputed thee in Philaenae place. Although my face causeth him to mistrust my loyalty, yet my faith enforceth him to giue me this libertie: though he be suspicious of my faire blew, yet is he secure of my firm honesty.

But alas Euphues, what truth can there be found in a traveller? what trust in a stranger? whose words and bodies both watch but for a while; whose fates are euer dieting; whose faith plighted on the thoz is turned to perjury, when they both falle. Who more traitorous to Phyllis then Demophon? yet hee a traveller. Who more perjured to Dido then Aeneas? and he a stranger: both these Quenes, both they Castities. Who more false to Ariadne then Theseus? yet hee a sapler. Who more fickle to Medea then Iason? yet hee a flatterer: both these daugh-

Euphues.

ters to great Princes, both they vnfaithfull of their promises.

Is it then like that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the time (I cannot other wise terme it) which thou madest against beautie: saying, it was a deceitfull bait with a deadly hook, and a sweet popson in a painted pot. Canst thou then be so vnwise to swallow the bait which will breed thy bane? To still the drink that will expire thy date? To desire the night that will worke thy death? But it may be that with the Scorpion thou canst see on the earth; or with the Quail & Kobuck, be sat with popson; or with beauty line in all beauty. I feare mee thou hast the Stone Continuus about thee, which is named of the contrarie, that though thou pretend faith in thy wordes, thou deniest fraud in thy heart: and though thou seeme to prefer loue, thou art inflamed with lust. And what for that? Though thou haue eaten the seeds of Rocket which breed incontinency, yet haue I chewed the leafe Treffe, which maintayneth modesty.

Though thou beare in thy bolome the hearbe Araxa, most noysome to virginity; yet haue I the Stone that groweth in the mount Tmolus, the vpholder of chastity. You may Gentleman account me for a calde Prophet, thus boldly to diuine of your disposition: pardon mee Euphues, if in loue I cast beyond the Stone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt, whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: though as yet I neuer tryed any faithlesse, whereby I should be fearfull; yet haue I read of many that haue been perjured, which causeth me to be carefull: though I am able to conuince none by proofe, yet am I enforc'd to suspect one vpon probabilities. Alasse, we silly sonles, which haue neyther wit to decipher the wiles of men, nor wisdom to dissemble our affection, neither craft to traine in young Louers, neyther courage to withstand their encounters, neither discretion to discern their doubling, neyther hard hearts to reject their complaints: we, I say, are lone entised, being by nature simple; & easily intangled, being apt to receiue the impressiō of lone. But alas, it is both
common

Euphues.

common and lamentable, to behold Simplicity intrapped in subtilty; those that have most might, to be infected with most malice. The Spider weaveth the fine web to hang the Flie; the Wolfe weareth a faire face to devour the Lambe; the Sperlin striketh at the Partridge; the Eagle inappeth at the Flie; men are alwayes laying baits for women, which are the weaker vessels: but as yet I could nere hear man by such means to entrap man. For true it is, that men themselves have by vie observed, that it must be a hard winter when one Wolfe eateth another.

I have read, that the Bull being tyed to the Fig-tree, lost his strength; that the whole Herd of Deere stand at the gaze if they smell a sweet Apple; that the Dolphin by the sound of Musick, is brought to the shoare. And then no marvell it is, if the fierce Bull be tamed with the Figge-tree, that women being as weak as Sheepe, bee overcome with a Figge; if the wild Deere be caught with an Apple, that the tame Donnell is wonne with a blossome; if the fierce Dolphin be allured with harmony, that women be entangled with the melodie of mens speech, faire promises, and solemne protestations. But folly it were for me to marke their mischiefs, for I am neither able, neither they willing to amend their manners: it becometh me rather to shew what our sexe should do, then to open what yours doth.

And seeing I cannot by reason restraine your importunate sute, I will, by rigour done on my selfe, cause you to restraine the meanes. I would to God Ferardo were in this point like to Lysander, which would not suffer his daughters to weare gorgeous apparell, saying it would rather make them common then comely: I would it were in Naples a lawe, which was a custome in Egypt, that women should alwayes goe bare-foot, to the intent they might keep themselves alwayes at home; that they should be like to the Snaille, which hath ever his house on his head. I meane so to mortifie my selfe, that in stead of Silks, I will weare Sackcloth; for Riwes and Bracelets, Lere and Cabbis: for the Lute, use the Distaffe: for the Pen, the Peeble: for Lovers Sonets, Davids Psalmes.

Euphues.

But yet I am not so senselesse, altogether to reiect your seruice, which if I were certainly assured to procede of a simple mind, it should not receiue so simple a reward. And what greater trypall shall I haue of thy simplicitie and truth, then thine owne request which desireth a trypall: I, but in the coldest flint there is hote fire: the Bee that hath honer in her mouth, hath a sting in her taile: the tree that beareth the sweetest fruit, hath a sower sap: yea, the wordes of men, though they seeme smooth as Oyle, yet their hearts are as crooked as the flail of Iap. I would not Euphues that thou shouldst condemne me of rigour, in that I seke to alluage: by folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shall see any, I will not forget him; in the mean season account me thy friend, for thy foe I will never be.

Euphues was brought into a great quondary, and as it were a cold shivering, to heare this new kinde of kindnesse: such sweet meat, such sower saluice: such faire words, such faint promises: such hote lone, such cold desire: such certaine hope, such sudden change; and stwa like one that had looked on Medusæes head, and so had beene turned into a stone.

Lucilla seeing him in this pitifull plight, and fearing hee would take stand if the Lure were not cast out, tooke him by the hand, and wylking him softly, with a smiling countenance began thus to comfort him;

Ope thinkest Euphues changing so your colour upon the sudden, you will soone change your coppy: is your minde on your meat: a pennie for your thought.

Epistrophe (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking; but seeing it is so deare, read it and take it for nothing.

It seemes to me (said shee) that you are in some browne studie what colours you might best weare for your Lady.

Indeed Lucilla, you leuell shrewdly at my thought, by the ayres of your owne imagination; for you haue given unto me a true louners knot, wrought of changeable silke, and you demne that I am desiring how I might haue my colours changeable also,

*make for subtilty
mor. 8. no. 110.*

Euphues.

also, that they might agree. But let this, with such hopes and
 desires passe: if it please you to command me any service, I
 am here ready to attend your pleasure. No service Euphues,
 but that you keepe silence untill I have uttered my mind; and
 secrecie when I have unfolded my meaning. If I should of-
 fend, said he, in the one I were too bold, if in the other too beastly.

Well then Euphues, said shee, so it is, that for the hope
 that I conceiue of thy loyaltie, and the happy successe that is
 like to ensue of this our loue; I am content to yeeld thee the place
 in my heart which thou desirest and deseruest above all other:
 which consent in me, if it may any wayes breed thy contentati-
 on, sure I am, that it will euery way worke my comfort. But
 as yetther thou tenderest mine honour or thine owne safety, be
 such secrecie in this matter, that my father haue no inkling
 thereof, before I haue framed his minde fit for our purpose. And
 though women haue small force to overcome men by reason, yet
 haue they fortune to undermine them by policy. The soft drops
 of raine pearce the hard sparke; many strokes overthrow the
 tallest Oake; a silly woman in time, may make such a breach
 in a mans heart, as her teares may enter without resistance:
 then doubt not, but I will so undermine mine olde father, as
 quickly I will inloze my new friend. Nay, Philautus was liked
 for fashion sake, but neuer loved for sanctie sake: and this I dole
 by the fact of a Virgine, and by the loue I beare thee (for grea-
 ter hands to confirme my vow I haue not) that my father shall
 sooner martyre me in the fire, then marry me to Philautus.

No, no, Euphues; thou onely hast wonne me by loue, and
 shalt onely weare me by law: I force not Philautus his suite,
 so I may haue Euphues his friendship. Yetther will I preferre
 his possessions before thy person; neyther esteeme better of his
 lands then of thy loue. Ferardo shall sooner disinherit me of my
 patrimony, then dishonour me in breaking my promise.

It is not his great Spaniards, but thy good manners, that shall
 make my marriage. In token of which my sincere affection, I
 giue thee my hand in pawne, and my heart for ever to be thy.
 Lucilla. Vnto whom Euphues answered in this manner.

Euphues.

If my tongue were able to utter the loves that my heart hath conceived, I feare me though I be well baloned, yet I should hardly be beleued. Ah my Lucilla, how much am I bound to thee which preferrest mine vnworthynesse, before thy fathers word: my happines before thine owne misfortune: my loue before thine owne life? How might I excell thee in courtelie, whom no mortall creature can exceed in constancie? I finde it now for a settled truth, which earst I accounted for a balne talke; that the purple dye will neuer fade; that the pure Claret will neuer lose his savor; that the greene Laurel will neuer change colour; that beantie can neuer be blotted with discourtelie. As touching secreete in this behalfe; assure your selfe, that I will not so much as tell it to my selfe. Command Euphues to run, to ride, to undertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize be it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liua (whom Euphues made his Kalle) entred into the Parlour; vnto whom Lucilla spake in these termes:

Doest thou not laugh Liua, to see my goodly father keepe me heere so long at chyst? Truly (answered Liua) me thinks that you smile at some pleasant chyst; eyther he is nowe in enquiring of your faults, or you slack in answering his questions: and thus being supper time, they all sate downe; Lucilla well pleased; no man better content then Euphues: who after his repast, hauing no opportunitie to confer with his Loue, had small lust to continue with the Gentlewomen any longer: seeing therefore he could frame no means to worke his delight, he coined an excuse to hasten his departure; promising the next morning to trouble them againe, as a guest more bold then welcome; although indeed he thought himselfe to be better welcome, in saying that he would come. But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediatly be consummated; which wrought such a content in Philautus, that he was almost in an extasie, through the extremity of his passions: such is the swiftnesse and force of pleasure, that there is nothing so dangerous as the fruition. Yet knowing

Euphues.

knowing that belates bring dangers: although be nothing doubt-
ed of Lucilla, whom he loved, yet feared be the fickleness of old
men, which is alwayes to be mistrusted. He urged therefore Fer-
rardo to breske with his daughter; who being willing to haue
the match made, was content incontinently to procure the
meanes: finding therefore his daughter at leisure, and having
knowledge of her former love, spake to her as followeth:

Dere daughter, as thou hast long time lived a mayden, so
now thou must learne to be a mother; and as I haue bin care-
full to bring thee vp a virgin, so am I now desirous to make
thee a wife. Neyther ought I in this matter to vse any persua-
sions, for that maydens commonly now-a-daves are no longer
born, but they begin to bride it; neyther to offer any great possi-
bilitie, for that thou knowest thou shalt inherit all my possessions:
mine only care hath bin hitherto, to match thee with such a one,
as should be of good wealth, able to maintain thee: of great wor-
ship, able to compare with thee in birth: of honest conditions, to
deserue thy love; & an Italian borne, to enioy my lands. At the
last, I haue found one answerable to my desire, a Gentleman of
great reuennes, of a noble progeny, of honest behauior, of com-
ly personage, born & brought up in Naples, Philautus (thy friend
as I ghesse) thy husband Lucilla, if thou like it: neither canst
thou dislike him, who wanteth nothing that should cause thy li-
king; neither hath any thing that should breed thy loathing.

And surely I reioyce the more, that thou shalt be linked to
him in marriage, whom thou hast loved, as I heare, being a
mayden; neyther can there any irreconcilable betwixen them,
where the minds be so vntied; neither any tediousneesse arise, where
the love hath so long ben tested. Therefore Lucilla, to the end the
desire of either of you may now be accomplished, to the delight
of you both, I am heere come to finish the contract by giuing
hands, which you haue already begun betwixen your selues in
ioyning of hearts; that as God both witness the one by your
consciencess, so the world may testifie the other by your conuer-
sations: and therefore Lucilla, make such answer to my request,
as may like me, and satisfie thy friend.

Lucilla.

Lucilla abashed with this sudden speech of her father, yet
boloned with the love of her friend, with a comely bashfulness,
answered him in this manner :

Reuerend Sir ; the sweetnesse that I haue found in the vn-
defiled state of Virginitie, causeth me to loath the lower sauce
which is mixed with matrimonie, and the quiet life which I
haue tryed being a mayden, maketh me to shun the cares that
are alwayes incident to a mother ; neyther am I so wedded to
the world, that I should be moued with great possessions ; nei-
ther so bewitched with wantonnesse, that I should be enticed
with any mans proposition ; neither if I were so disposed, would
I be so proud, to desire one of noble progeny, or so precise, to
chose one onely in mine owne countrey : for that commonly
these things happen alwayes to the contrary. Doe we not see
the Noble to match with the base ; the rich with the poore ; the
Italian oftentimes with the Portugale ? As Ioue knoweth no
lawes, so it regardeth no conditions : as the Loner maketh no
pause where he liketh ; so hee maketh no conscience of these
silly ceremonies. In that Philautus is the man that threatned
such kindnesse at my hands, and such courtesie at yours, that he
should account me his wife before he knowe me, certaine hee is
like to make his reckoning twise, because he reckoneth with-
out his Hostesse. And in this Philautus would eyther shewe
himselfe of great wisdom to perswade, or me of great light-
nesse to be allured : although the Load-stone draweth yron, yet
it cannot moue gold : though the Yeat gather vp the strawe, yet
can it not take vp the pure whele. Although Philautus thinke
himselfe of vertue sufficient to win his lover, yet shall hee not
obtaine Lucilla. I cannot but smile to heare that a marriage
should be solemnized, where neuer was any mention of alle-
ring, and that the wedding should be a day after the wedding.
Certes, if when I looked merrily on Philautus, he deemed it in
the way of marriage ; or if seeing me disposed to iest, he took me
in good earnest : then sure he might gather some presumption of
my love, but no promise. But me thinke it is good reason, that
I should be at mine owne Will, and not giuen in the Church
before

Euphues.

before I knowe the Bridegroom. Therefore deere Father, in mine opinion, as there can be no bargaine, where both be not agreed, neither any Indenture sealed, where the one will not consent. so can there be no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to be coy, seeing I am claimed for a wife because I haue been curteous: and giue my selfe to melancholy, seeing I am counted wonne, in that I haue bene merry. And if every Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, & be a common wife to all those that haue commonly resorted hither. My duty therefore ever reserved. I here on my knees forswear Philautus for my Husband, although I accept him for my friend, and seeing I shall hardly be induced ever to match with any, I beseech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferardo, being a grane and wise Gentleman, although he were thzoughly angry, yet he dissembled his fury, to the end that he might by craft discover her fancy, and whispering Philautus in his eare (who stood as though he had a flea in his eare) desired him to keep silence, untill he had undermined her by subtilty, which Philautus hauing granted, Ferardo began to sit his daughter with this device:

Lucilla, thy colour sheweth thee to be in a choler, and thy hote words betwix thy beany wrath: but be patient, seeing all my talke was onely to trie thee: I am neither so hnnatar all to wress thee against thine own will, neyther so malicious to wed thee to any against thine owne liking: for well I know what iarres, what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither do I like thee the lesse, in that thou likest Philautus so little: Neyther can Philautus loue thee the worse, in that thou lovest thy selfe so wel, wishing thee rather to stand to thy chauce, then to the choice of any other.

But

But this grieveth me most, that thou art almost bowed to the baine order of the Vestall Virgins, despising or at the least not desiring the sacred bonds of Iuno her bed. If thy Mother had bene of that minde when she was a maiden, thou haddest not now bene borne to be of this mind to be a Virgine. They wish thy self what slender profit they bring to the Common-wealth, what slight pleasure to themselves, what great grief to their Parents, which loy most in their offspring, and desire most to enjoy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for swell, for it beareth no fruits: that the Cowe that gives no milke, is brought to the slaughter: that the Dyane that gathereth no Honey is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoary haies, or a commodity to the Common weale, frame thy selfe to y^e honozable estate of Matrimony, which was sanctified in Paradiſe, allowed of y^e Patriarchs, pallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to command thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy: if a stranger, thy freedom shall enfranchise him: If he be young, hee is the more fitter to be thy Where: If he be old, the liker to thine aged Father. For I had rather thou shouldst lead a life to thine owne liking in earth, then to thy great torments leade Apes in hell. Be holde therefore to make me partaker of thy desire, which will be partaker of thy disease; yea, and a furtherer of thy delights, as far as either my friends, or my lands, or my life will stretch.

Lucilla perceyning the drift of the old For her Father, weied with her selfe what was best to be done: at the last, not weying her Fathers will, but encouraged by lone, shaped him an answer, which pleased Ferardo but a little, and pinched Philautus on the parsons side, on this manner.

Euphues.

Deer Father Ferardo, although I see the bait you lay to catch me, yet I am content to swallow the hook, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that I loue him as well inueigled me as others, which make it as strange as I. Neyther do I loue him so meanly, that I should be ashamed of his name, neyther is his personage so mean, that I should loue him shamefully: It is Euphues that lately arrived here at Naples, that hath battered the bulwarke of my breast, and shall shortly enter as conquerour into my bosom. What his wealth is, I neither know it nor wey it: what his wit is, all Naples doth know it, and wonder at it: neyther haue I bin curious to enquire of his Progenitors, for that I know so noble a mind could take no originall but from a noble man: for as no Bird can looke against the Sonne, but those that be bred of the Eagle, neyther any Hauke soare so high as the breed of the Hobby, so no wight can haue such excellent qualities, except he descended of a noble race, neither be of so high capacity, vlesse he be of a high progeny. And I hope Philaurus wil not be my foe, seeing I haue chosen his deere friend, neither you Father be displeased, in that Philaurus is displaced. You neede not muse that I should so suddenly be entangled: I owe giues no reason of choice, neither will it suffer any repul. Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phaeira of her sonne in law. If nature can no way resist the force of affection, how should it be stayed by wisdom? Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet he wisely repressed his anger, knowing that sharpe words would but sharpen her forward will, and thus answered her briefly.

Lucilla, as I am not presently to grant my good will, so mean I not to reprehend thy choice, yet wisdom willet me to pause vntill I haue called (what may happen) to my remembrance, and warned thee to be circumspect, least thy rash conceit bring a sharp repentance: as for you Philaurus, I would not haue you despair, seeing that a Woman doth oftentimes change her desire. Vnto whom Philaurus in few words made answer.

Certain-

Euphues.

Certainly Ferardo, I take the lesse griefe, in that I see her
so greedy after Euphues, & by so much the more I am content
to leaue my fate, by how much the more she seemeth to disdain
my seruice: but as for hope, because I would not by any means
fast one day thereof, I will abiure all places of her abode, and
loath her company, whose countenance I haue so much lo-
ned: as for Euphues, and there staying his speech, he sang out
of the dore, and repaying to his Lodging, uttered these of
the like words.

Oh most dissembling wretch Euphues, A counterfeit com-
panion, couldest thou vnder the shew of a steadfast friend, cloake
the mallice of a mortall foe? Under the colour of simplicitie,
thoudest the Image of deceit: Is thy Liua turned vnto my Lu-
cilla? thy love to my Louer: thy deuotion to my Saint: Is this
the curtesie of Athens, the canelling of Schollers, the craft of
Grecians? Couldst thou not remember Phylaurus that Greece
is neuer without some willic Vlisles, neuer bold of some Synon,
neuer to seek of some deceitfull Gylster: Is it not commonly said
of Grecians, that craft cometh to them by kind, that they learne
to deceiue in their cradle: Why then did his pretended curtesie
bewitch thee with such credulity? Shall my good will be the
cause of his ill will: Because I was content to be his friend,
thought he me meet to be made his foe: I see now that as
the fish Scolopidus in the flood Araris, at the waving of the
spone, is as white as the virgin Snow, and at the wapning
as black as the burnt coale: so Euphues, which at the first en-
creasing of our familiarity was very zealous, is now at the last
cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wan-
ton looks caused Euphues to violate his plighted faith? Oh
wretched wench, canst thou be so light of love, as to change
with every wind: So vnconstant, as to preferre a new Louer
before an old friend: As well I wot, that a new Wom sweepeth
cleane, and a new garment maketh thee leaue off the old,
though it be fitte, and new Wine causeth thee to forsake the
old, though it be better: Such like to the men in the Island
Scyrum,

Euphues.

Scyrum, who pull vp the olde trees when they see the young be-
gin to spring, and not unlike to the wisdom of Lesbos, which
changed all her olde golde for new glasse: I haue I serued thee
thre yeares faithfully, and am I serued so vnkindly: What the
fruite of my desire be turned to disdaine: But woe is Euphues
had inueigled thee, thou hadst yet bene constant: Yes, but if
Euphues had not seene thee willing to be won, he would neuer
haue wooed thee: but had not Euphues enticed thee with faire
words, thou wouldest neuer haue loved him: but hadst not thou
giuen him faire looks, he wouldest neuer haue liked thee: I but
Euphues gaue the onset: I but Lucilla gaue the occasion: I but
Euphues first brake his mind: I but Lucilla first betrayed her
meaning. Tolly, why goe I about to excuse any of them, seeing
I haue iust cause to accuse them both. Nayther ought I to dis-
pute which of them hath proffered me the greatest villany, nor
that either of them hath committed perjury: yet although they
haue found me dull in perceiuing their falsehood, they shall not
finde me slack in reuenging their folly. As for Lucilla, seeing I
meane altogether to forget her, I meane also to forgive her,
least in seeking meanes to be reuenged, mine old desire be re-
newed.

Philautus hauing thus discoursed with himselfe, beganne to
write to Euphues as followeth.

Although better to Euphues: I haue thined thee in my hart
as a trusty friend, I will thin thee hereafter as a troch-
lelle toe: and although I cannot see in thee lesse wit then I was
wont, yet do I finde lesse honestie. I perceiue at the last (al-
though being deceived it be too late,) that Muske, though it be
sweet in smell, is sower in the smocke: that the leafe of the
Cedar tree, though it be faire to be seene, yet the strop depriued
light: that friendship, though it be plighted by shaking of the
hand, yet it is shaken off by fraud of the hart. But thou hast not
much to boast of, for as thou hast wonne a fickle Lady, so hast
thou lost a faithfull friend. How canst thou be secure of her con-
stance, when thou hast had such tryall of her lightnes: How
canst

Euphues.

canst thou assure thy selfe that she wil be faithfull to thee, which hath bene faithlesse to me: Ah Euphues, let not thy credulitie be an occasion for thee hereafter to practise the like cruelty. Remember this, that yet there neuer hath bene any faithlesse to his friend, that hath not also bene faithlesse to his God. But I weep the trechery the lesse, in that it cometh from a Grecian, in whom is no truth. Though I be too weak to waile for a reuenge, yet God, who permitte th no guile to be guiltlesse, will shortly requite this injury: though Philautus haue no policy to vndermine thee, yet thine own practises shall be sufficient to conuert thee.

Comdest thou Euphues for the lone of a fruitlesse pleasure, violate the league of faithfull friendship: Dost thou weep more the enticing looks of a lewd Wench, then the entire lone of a loyall friend: If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true: If to be true, why art thou false: If thou wast minded both falsly and forgedly to deceiue me, why diddest thou flatter and dissemble with me at the first: If to lone me, why dost thou sinch at the last: If the arched bands of amity did delight thee, why didst thou break them: If they dislike thee, why diddest thou prayse them: Dost thou not know that a perfect friend should be like the Glasse-worme, which shineth most bright in the darke, or like the pure Frankensence, which smelleth most sweet when it is in the fire: or at the least, not vnlike to the Damaske Rose, which is sweeter in the still, then on the stalkes: But thou Euphues, dost rather resemble the Swallow, which in the Sommer creepeth vnder the eues of every house, & in the Winter, leans nothing but dart behinde her: or the humble Bee, which hauing sucked Honny out of the faire flower doth leave it, and loath it: or the Spider which in the finest web doth hang the fairest flie: Dost thou thinke Euphues, that thy craft in betraying me, shal any whit coole my courage in reuenging thy villany: or that a Gentleman of Naples, will put vp such an injury at the hands of a Scholler: And if I doe, it is not for want of courage to maintain my iust quarrel, but of wit, which thinketh

Euphues.

thinketh toozne to get so vaine a conquest. I know that Menelaus for his ten years war, endured ten years wo, that after all his strife he won but a strumpet, that for all his trouble, he reduced (I cannot say reclaimed) but a stragler: which was as much in my iudgement, as to strive for a broken Glasse, which is good for nothing: I wish thee rather Menelaus care, then my selfe his conquest, that thou being deluded by Lucilla, maist rather know what it is to be deceiued, then I hauing conquered thee, should proue what it were to bring backe a dissembler.

Seeing therefore there can no greater reuenge light vpon thee then that as thou hast reaped where another hath sown, so another may thresh that which thou hast reaped: I will pray that thou maist be measured vnto with the like measure that thou hast meaten vnto ocher with that is, as thou hast thought it no conscience to betray me, so others may deeme it no dishonesty to deceiue thee: that as Lucilla made it a light matter to forsweare her old friend Philautus, so she may make it a mocke to forsake her new Luber Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou see the troubles, and feele the torments which thou hast already thron into the hearts & eyes of others. Thus hoping shortly to see thee as hopelesse as myselfe is haplesse, I wish thy wish were as effectually ended, as it is heartily wished for. And so I leaue thee.

Thine once,
Philautus.

Philautus dispatching a messenger with this Letter speedily to Euphues, went into the fields to walke there, either to digest his choler, or to chete vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talk at naught, and answered his taunts, in these gybing reueries.

I remember Philautus, how ballantly Ajax boasted in the Treats of armes, yet Villes bare away the armour: and it may be, that though thou crake of spine of one courage, thou maist easily

Euphues.

easily loose the conquest. Dost thou thinke Euphues such a
 hard, that he is not able to withstand thy courage, or such a val-
 lard that he cannot discry thy craft? Alas good soule, it faileth
 with thee as with the Henne, which when the Buttock hath
 caught her chicken, beginneth to cackle, and thou having lost
 thy Lover, beginnest to prattle. With Philautus, I am in this
 point of Euripides his mind, who thinks it lawfull for the desire
 of a Kingdom to transgresse the bounds of honesty, and for the
 love of a Lady, to violate and break the bonds of honesty.

The friendship betwene man and man, as it is common,
 so it is of course: between man and Woman, as it is sildome,
 so is it sincere, the one proceedeth of the similitude of manners,
 the other of the sincerity of the heart: If thou haddest learned
 the first part of Hawking, thou wouldest have learned to have
 held fast, or the first note of Descant, thou wouldest have kept
 thy Sol, Fa, to thy selfe.

But thou canst blame me no more of folly, in leaning thee to
 love Lucilla, then thou maist reprove him of foolishnesse, that
 having a Sparrowe in his hand, letteth her goe to catch the
 Pheasant, or him of unskilfulnes that seeing the Heron, leaveth
 so leuell his shot at the Stockdove: or the Woman of covetise
 that having a dead Rose in her bosom, throweth it away to ge-
 ther the fresh Violet. None knoweth no lawes: Did not Iupiter
 trans-foyme himselfe into the shape of Amphitrio, to embrace
 Alcmena? Into the foyme of a Swan, to enjoy Læda? Into a
 Bull, to beguile Io: Into a showre of gold, to win Danae? Did
 not Neptune change himselfe into a Heyser, a Ram, a Flod, a
 Dolphin, onely for the love of those he loved after? Did not
 Apollo convert himselfe into a Shepheard, into a Bird, into
 a Lyon, for the desire he had to heale his disease? If the Gods
 thought no scoyne to become Beasts to obtaine their best belo-
 ved, shall Euphues be so nice in changing his copie to gain his
 Lady? No, no he that cannot dissemble in love, is not worthy
 to live. I am of this minde, that both might and malice, deceit
 and treachery, all perjury, any impiety may lawfully be com-
 mitted in love, which is lawlesse.

Euphues.

In that thou arguest Lucilla of lightnes, thy will hangs in the light of thy wit. Dost thou not know that the weak-est mark if it be cloved with one dart, doth soonest surset. That the Clownes Barlike cannot ease the Courtiers disease so well as the pure Tricicle, that far set and deare bought is good for Ladies: That Euphues being a more dainty morsell then Philautus, ought better to be accepted: Thus Philautus, let thy hart at rest, for thy hap willety thee to gide ouer all hope, both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blow, as I to ward it; neither more venturous to challenge the combat, then I valiant to answer the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weak to withstand my courage: If thy reuenge stand only vpon thy wish, thou shalt neuer lue to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdainning those proud termes, disdained also to answer them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed so to see Lucilla, which now opportunity offered vnto him, Ferardo being gone againe to Venice with Philautus: but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her company, and so enchanted her, that Euphues was also cast off with Philautus, which thing being vnnobome to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whome he finding in her mules, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might haue wrought anger, (for that Louers desire nothing so much as often meeting) yet I hope my presence will dissolve your choller, so that Louers are soone pleased, when of their wishes they be fully possessed. My absence is the rather to be excused, in that your fa-

ther hath beene alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I have made such speedy repaire to your presence. Unto whom Lucilla answered with this glie.

Truly Euphues you have mist the cushion, for I was never angry with your long absence, neither am I well pleased at your presence, the one gave me rather a good hope hereafter never to see you, the other giveth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his body, replied as followeth.

If this sodaine change Lucilla, proceede of any desert of mine, I am here not onely to answer the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie then to revenge it: but I hope that such hate loue cannot be so soone colde, neither such sayth rewarded with such sodaine forgetfulness.

Lucilla not ashamed to confesse her folly, answered him with this trunp.

Sir, whether your deserts or my desire have wrought this change, it will boot you little to know, neither do I crave amends, neither feare a revenge: as for servant loue, you know there is no fire so hote, but it is quenched with water, neither affection so strong, but it is weakened with reason: let this suffice thee, that thou knowest I care not for thee.

Indeede (said Euphues) to know the cause of your alteration would boote me little, seeing the effect taketh such force. I have heard that women either loue entirely, or hate deadly, & seeing you have put me out of doubt of the one, I must needs perswade my selfe of the other.

This change will cause Philautus to laugh me to scorn, and doubt thy lightnes in turning so often. Such was the hope that I conceived of thy constancie, that I spared not in all places to

Euphues.

blaze thy loyalte, now my rash conceits will proue mee a lyar,
and thee a light hostesse.

Ray (saide Lucilla) nowe shalt thou not laugh Philautus to
scorne, seeing you haue drunk both of one cup: in misery Euphu-
es it is great comfort to haue a companion. I doubt not but that
you will both conspire against me to worke some mischefe, al-
though I nothing feare your malice: whosoener accounted thee
a lyar for praising, may also deeme you a leacher for being
enamoured of me: and whosoener iudgeth me light in forsaking
of you, may thinke thee as leind in louing of me: for thou that
thoughtest it latefall to deceaue thy friend, must take no scoide
to be deceaued of thy foe.

Then I perceaued Lucilla (saide hee) that I was made thy
stale, and Philautus thy laughing stocke: whose friendshipps
(I must confesse indeede) I haue refused to obtaine thy fauour:
and sithence another bath wonne that we both haue lost, I am
content for my part, neyther ought I to be greeued, seeing thou
art sickle.

Certes Euphues (saide Lucilla) you spend your time in wast,
for your welcom is but small, and your cheere is like to be lesse:
fancie giueth no reason of her change, neyther will be con-
trolled for any choyce: this is therefore to warne you, that from
henceforth you neuer sollicite this late, neyther offer any way
your seruice: I haue chosen one (I must needs confesse) ney-
ther to be compared to Philautus in wealth, nor to thee in wit,
neyther in birth to the worst of you both: I thinke God gaue
it me for a last plague in renouncing Philautus and choosing
thee: and sithence I am an ensample to all women of lightnesse,
I am like also to be a myrror to all them of unhappines, which
ill lucke I must take by so much the more patiently, by howe
much the more I acknowledge my selfe to haue deserved it
worshipp.

Well Lucilla, (answered Euphues) this change breedeth
my sorrowe the more, in that it is so sodaine, and by so much
the more I lament it, by howe much the lesse I looked not for
it. In that my welcom is so colde, and my cheere so simple, if
nothing

Euphues.

nothing toucheth me, seeing your sorle is so hot; and my misfortune so great, that I am neyther willing to receane it, nor you to bestowe it. If tract of time, or want of triall, had caused this *Pyramos* and *Thisbe*, my greefe had beene more tollerable, and your fretting more reasonable: but comming in a moment, undesigned, unlooked for, unthought of, it increaseth my sorrow, and thy shame.

Euphues (quoth shee) you make a long Harvest for a little Coyne, and angle for the fish that is alreadye caught. Curio, yea. Curio is hee that hath my lone at his pleasure, and shall also have my life at his commaundement, and although you deeme him unworthy to enjoy that which earst you accounted no wight worthy to embrace, yet seeing I esteeme him more worth then any, hee is to be reputed as chiefe. The Wolfe chooseth him for her make, that hath or doth endure most travell for her sake. Venus was content to take the black Smith with his powerfoule *Cornelia* herre in Naples, disdaind not to love a rude Miller.

As for changing, did not Helen the pearle of Greece, the Countrey woman, first take *Menelaus*, then *Theseus*, and last of all *Paris*? If by the *Brass* give us ensamples, that those are most to be liked; of whom we are best beloved, or if the *Princess* of beauty *Venus*, and her heires, Helen and *Cornelia*, shew that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good *Euphues* be as merry as you may be; for time may turne, that once againe you may be in the same situation.

Lacilla (sayd he) my Harvest shall cease, seeing others have reaped my coyne: as for angling for the fish that is alreadye caught, that were but meere folly. But in my minde if you be a fish, you are rather an *Eale*, which as soone as one hath hold on her talle, will slip out of his hand, or els a *Pennew*, which will be nibbling at every bait, but never biting; but what fish soever you be, you have made both me and *Philautus* to swallow a Gadgen.

If Curio be the person, I would neither wish thee a greater plague.

plague, nor him a deadlier popson. I for my part thinke him
worthy of thee, and thou unworthy of him: for although he be in
body deformed, in mind foolish, an innocent boyne, a begger by
misfortune; yet both he deserue a better then thy selfe, whose
corrupt manners haue flayned thy heavenly bick, whose light
behauiour hath dimmed the lights of thy beauty, whose uncon-
stant minde hath betrayed the innocencie of so many a Gentle-
man. And in that you bring in the example of a Beast to con-
firme you soolly, you shew therein your beastly disposition, which
is ready to follow such beastlines. But Venus played false, and
what for that? Seeing her lightnes served for an example, I
would wish thou mightest try her punishment for a reward, that
being openly taken in an yron net, all the worlde might iudge
whether thou be fish or flesh, and certes in my minde no angle
will hold thee, it must be a net.

Cornelia loved a Miller, and thou a miser, canst thou soolly ex-
cuse thy fault? Helen of Greece, my Country woman boyne,
but thine by profession, changed and rechanged at her pleasure,
I graunt. Shall the lewdnesse of others animate thee in thy
lightnesse? Why then dost thou not haunte the Stars, because
Lais frequented them? Why dost thou not love a Bull, seeing
Pasiphae loved one? Why art thou not enamoured of thy Fa-
ther, knowing that Myrrha was so incensed? These are sette
doctours that we blessing their incontinencie, should see the like
impudencie, not follow the like excess, neither can they excuse
thee of any inconstancie. I say I will be as I may, but if I
may beere after as thou meanest, I will not, and therefore fare-
well Lucilla, the most inconstant that ever was nursed in Na-
ples, farewell Naples, the most cursed Towne in all Italy, and
women all farewell.

Euphues having thus giuen her his last farewell, yet being
solitary, began freshly to recount his sorrow in this manner.

Oh Euphues, into what misfortune art thou brought? In
what so balmy misery art thou wrapped? It is like to fare with
thee as with the Eagle, which dieth neither for age, nor with
sickness, but with famine: for although thy stomacke hunger,

yet thy hart will not suffer thee to eate. And why shouldst thou
torment thy selfe for one, in whom is neither faith nor seruency?
O counterfitt love of women, O inconsistent lere. I haue lost
Philaetius, I haue lost Lucilla: I haue lost that which I shall
hardly find againe, a faithfull friend. Ah foolish Euphues, why
didst thou leaue Athens the nurse of wisdom, to inhabit Na-
ples the nourisher of wantonnes. Had it not been better for thee
to haue eaten Salt with the Philosophers in Greece, then Sug-
ger with the Courtiers of Italy? But behold the course of youth
which alwaies enclineth to pleasure, I forsooke mine old com-
panions to search for new friends: I relected the grane and fa-
therly counsaile of Eubulus, to followe the brainicke humoz of
mine owne will. I addited my selfe wholly to the seruice of wo-
men, to spend my life in the laps of Ladies, my lands in main-
tenance of bzauery, my wit in the vanities of idle Sonets. I had
thought that women had been as we men, that is, faithfull,
zealous, and constant: but I perceane they be rather woe unto
men by their falshood, lealousie and inconstancie. I was halfe
perswaded, that they were made of the perfection of men, and
would be comforters, but now I see they haue tasted of the in-
fection of the Serpent, and will be coyzaues.

The Physitian saith, it is dangerous to minister Physicke
vnto the Patient that hath a cold stomack and hot liuer, least
in giuing warmth to the one, he enflame the other: so verily it
is hard to deale with a woman, whose wordes seeme seruent,
whose hart is congealed into hard Ice, least trusting their out-
ward talke, he be betrayed with their inward treachery. I will
to Athens, there to tolle my bookes, no more in Naples to lye
with faire lobbes. I will so frame my selfe, as all youth here-
after shall rather reioyce to see my amendement, then be anima-
ted to follow my former life. Philosophy, Physicke, Dialectic,
shall be my study. The hidden secrets of Nature, the expresse
Image of Morall vertues, the equall ballance of iustice, the
medicines to heale all diseases, howe they begin to delight me.
The Axiomae of Aristotle, the Maximes of Iustinian, the A-
phorismes of Galen, haue sodainly made such a breach into my
mind,

Euphues.

mind, that I seeme only to desire them, which did onely earst
 detest them. If wilt be employed to the honest study of learning,
 what thing so precious as wit? If in the idle trade of love, what
 thing more pestilent then wit? The proofe of late hath bene
 verified in me, whom Nature hath endued with a little wit,
 which I have abused with an obstinate will: most true it is,
 that the thing the better it is, the greater is the abuse, and that
 there is nothing, but through the malice of man it may be abu-
 sed. Doth not the fire (an element so necessary, that without it
 man cannot live) as wel burne the house, as burne in the house,
 if it be abused? Doth not Arcticle as wel poison as helpe, if it
 be taken out of time? Doth not wine, if it be immoderately ta-
 ken, kill the stomach, enflame the liver, mischief the drunken?
 Doth not Physick destroy if it be not well tempered? Doth not
 Lawe accuse if it be not rightly interpreted? Doth not Dint-
 ntle condemne if it be not faithfully construed? Is not poison
 taken out of the Honey-suckle by the Spider, venom out of the
 Rose by the Canker, dung out of the Maple-tree by the Scorpi-
 on? Even so the greatest wickednes is drawne out of the great-
 est wit, if it be abused by will, or entangled with the world, or
 inuigled with women. But seeing I see mine owne impietie,
 I will endeavour my selfe to amend all that is past, and to be a
 mirror of godlines hereafter. The Rose, though a little it be
 eaten with the Canker, yet being distilled, yeeldeth sweet wa-
 ter: the pson, though fretted with rust, yet being burnt in the
 fire, shineth bright: and wit, although it hath been eaten with
 the Canker of his owne conceit, and festered with the rust of
 vaine love, yet being purified in the fire of Wisdome, and tried
 in the fire of zeale, wil shine bright, and smel sweet, in the nose-
 thrills of young Portices.

As therefore I gave a farewell to Lucilla, a farewell to Na-
 ples, a farewell to women: so now I give a farewell to the
 world, meaning rather to macerate my life with melancholy,
 then pine in folly, rather choosing to die in my studie amidst
 my Booke, then to court it in Italie, in the companie of La-
 dies.

Euphues

A good resolution

Euphues.

Euphues having thus debated with himselfe, went to his bed, there eyther with sleepe to decrease his fancy, or with musing to rentie his ill fortune, or recant his olde follies. But it happened immediately Ferardo to returne home, who bearing this strange event, was not a little amazed, and was nowe moze ready to exhort Lucilla from the love of Curio, then before to the liking of Philautus. Therefore in al hast with watry eyes, and a toofull hart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to cal thee, seeing thou hast neither care of thy Fathers tender affection, nor of thine owne credit) what spirit hath enchanted thy spirit, that every minute thou alterest thy mind? I thought that my hoary haire should have found comfort by thy golden lockes, & my rotten age great ease, by thy ripe yeares: but alas, I see in thee neither wilt to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neither the nature of a mayden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honesty.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would say, that thou haddest moze beauty, then was convenient for one that should be honest, and moze cochering then was meete for one that should be a Patron.

Would I had never liued to be so olde, or thou to be so obstinate, eyther would I had died in my youth in the Court, or thou in thy cradle: I wold to God that either I had never been born, or thou never bred: Is this the comfort that the Parent respecteth for all his care? Is obstinate payed for obedience? Stubboynnesse rendered for dutie? malicious desperatnesse for filiall feare? I perceave nowe that the wise Painter sawe moze then the foolish Parent can, who painted Ione going downward, saying: it might well descend, but ascend it could never. Danaus, whom they report to be the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one moze then I wold be, although

Euphues.

though one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus, seeing but one of his Daughters without a toe, became himselfe without mercie, what shall Ferardo doe in this case, who hath one and all, most vnnatural to him in a most iust cause? Shall Curio enioy the fruite of my troubles, possesse the benefit of my labours, inherit the patrimony of mine ancestors, who hath neither wisdom to increase them, nor wit to keepe them?

Wilt thou Lucilla, bestow thy selfe on such a one, as hath neither comelinesse in his bodie, nor knowledge in his minde, nor credite in his Country? Oh I would thou haddest eithers been euer faithfull to Philaurus, or neuer faithlesse to Euphues, or would thou wouldst be more sickle to Curio. As thy beautie hath made thee the blaze of Italie, so will thy lightnesse make thee the by-word of the world. O Lucilla, Lucilla, would thou wast lesse faire, or more fortunate, eithers of lesse honour, or greater honesty, either better minded, or soone buried.

Shall thine olde Father live to see thee match with a young foole? Shall my kinde heart be rewarded with such vnkinde hate? Ah Lucilla, thou knowest not the care of a Father, nor the dutie of a Child, and as far thou art from pietie, as I from crueltie. Nature will not permit mee to disherite my Daughter, and yet it will suffer thee to dishonour thy Father. Affection caused mee to wish thy life, and shall it entice thee to procure my death? It is my onely comfort to see thee flourish in thy youth: and it is thine to see mee fade in mine age. To conclude, I desire to live to see thee prosper, and thou to see me perish.

But why call I the effect of his vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a Woman, and thou hast made mee a foole: I brought thee vp like a Coake, and thou hast handled mee like a Cockscrooke. (I speake it to mine owne shame,) I made more of thee then became a Father, and thou lesse of mee then becomed a child. And shall my louing care bee cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene so carefull, nor the last that shall

be handled so unkindly : it is common to see Fathers too fond
and children too forward.

Well Lucilla, the teares which thou seest trickle downe my
cheekes, and my drops of blood (which thou canst not see) that
fall from my hart, enforce me to make an end of my talke : and
if thou haue any dutie of a child, or care of a friend, or cortisie of
a stranger, or feeling of a Christian, or humilitie of a reasonable
creature, then release thy father of griefe, and acquite thy selfe
of ingratefulnes: Otherwise thou shalt but hasten my death, and
increase thy owne defame. Which if thou doo, the gaine is
mine, and the losse thine, and both infinite.

Lucilla, either so bewitched that shee could not relent, or so
wicked, that she could not yeeld to her Fathers request, an-
swered him on this manner.

Deere Father, as you would haue me to shew the dutie of a
Child, so ought you to shew the care of a Parent, for as the
one standeth in obedience, so the other is grounded vpon reason.
You would haue me, as I owe dutie to you, to leave Curio, and
I desire you as you owe mee anie good loue, that you suffer me
to enioy him : If you accuse me of unnaturalnes in that I yeeld
not to your request, I am also to condemne you of unkindnes in
that you grant not to my petition. You object I know not what
to Curio, but it is the eye of the spailier that fatteth the horse,
and the loue of the woman that maketh the man.

To giue reason for fancie, were to weigh the fire, and mea-
sure the wind. If therefore my delight be the cause of your death,
I think my sorrow would be occasion of your solace. And if you
be angry because I am pleased, certes I deeme you would be
content if I were diseased : which if it bee so, that my pleasure
breed your paine, and mine annoy your ioy, I may well say that
you are an unkinde Father, and I an unfortunate Child. But
good Father, either content your selfe with my choice, or let me
stand to the maine chance, otherwise, the griefe will bee mine,
and the fault yours, and both intollerable.

Ferando, seeing his Daughter to haue neither regard of her
honour nor his request, conceived such an inward griefe, that in

short space he died, leaving Lucilla the only heiress of his lands, and Curio to possess them : but what end came of her, seeing it is nothing incident to the history of Euphrates, it were superfluous to insert it, and so incredible, that all women would rather wonder at it, than believe it : which event being so strange, I had rather leave them in a mist what it should be, than in a maze in telling what it was.

Philaurus having intelligence of Euphues his successe, and the falsehood of Lucilla, although he began to reioyce at the misery of his fellow, yet seeing her ficklenes, could not but lament her folly, and pittie his friends misfortune, thinking that the lightnes of Lucilla inticed Euphues to so great liking.

Euphues and Philautus, having conference betweene themselves, casting discortisie in the teeth each to the other, but chiefly noting disloyaltie in the demeanour of Lucilla, after much talk, renned their old friendship, both abandoning Lucilla as most abhominable.

Philautus was earnest to have Euphues carried in Naples, and Euphues desirous to have Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the University, that each refused the offer of the other: yet this they agreed betwixt themselves, that though their bodies were by distance of place severed, yet the conjunction of their minds, should never be separated by the length of time, or alienated by change of soil. I for my part, said Euphues, to confirm this league give thee my hand and my heart, and so likewise did Philautus, and so shaking hands, they bid each other fare-well.

Euphues, to the intent he might bide the over-lashing affections of Philautus, commeth into his studie a certain Pamphlet, which he learned, A cooling Carde for Philautus, yet generally to be applied to all Lovers, which I have inserted as followeth.

Euphuës to Philautus.

A cooling Carde for Philautus, and all
fond louers.



Minding with my selfe being idle, howe I might
 well be employed (I send Philautus) I could find
 nothing either moze fitte to continue our friend-
 ship, or of greater force to dissolve our folly, then
 to write of a remedy for that which many indige-
 nant cure: for I have (Philautus) with the which I have beene so
 tormented, that I have lost my time, thou so troubled, that thou
 hast forgot reason, both so mangled with repulse, inuigled by
 deceit, and almost murdered by disdaine, that I can neither
 remember our miserie without griefe, nor redresse our mishaps
 without groanes. How wantonly, yea, and how willingly, have
 we abused our golden time, and mispent our gotten treasure?
 How curious were we to please our Lady, how carelesse to dis-
 please our Lord: How devout in serving our Goddesse, how
 desperate in forgetting our God? Ah my Philautus, if the wa-
 shing of our money might not dehozt vs, yet the wounding of our
 minds should deterre vs, if reason might nothing perswade vs
 to wisdom, yet shame should prouoke vs to wit. If Lucilla
 reade this tricke, she will straight proclaim Euphuës for a trap-
 pout, and seeing me turne my sippet, will either thrust me out
 for a wangler, or cast me off for a Wyper-halwet: either con-
 vince me of malice in bewraying their sleights, or condemne
 me of mischief, in arming young men against fleeting Opini-
 ons. And what then? Though Curio be as hot as a foale, yet
 Euphuës is as cold as a clock, though he be a Cock of the game,
 yet Euphuës is content to be a craven and crie creak: though
 Curio be old huddle and twang, I ple be, yet Euphuës had rather
 swinke in the wetting, then waste in the wearing. I knowe
 Curio to be Steele to the backe, Standard bearer to Venus
 Campe, swozne to the ceele, true to the crowne, Knight mar-
 shal to Cupid, and heire apparant to his kingdom. But by that
 time that he hath eaten but one bushel of salt with Lucilla, bee
 hal

Euphues to Philautus.

shall tast ten quarters of sorrow in his lone, then shall he finde
 for euery pint of honey, a gallon of gall: for euery dram of plea-
 sure, an ounce of paine: for euery inch of mirth, an ell of moane.
 And yet Philautus, if there bee any man in despaire to obtaine
 his purpose, or so obstinate in his opinion, that hauing lost his
 freedom by folly, would also loose his life for lone, let him re-
 paire hither, and he shall reape such profit, as will either quench
 his flames, or assuage his sorle, either cause him to renounce
 his Lady as most pernicious, or redeeme his libertie as most
 precious. Come therefore to me all ye Louers that haue been
 deceiued by fancie, the glasse of pestilence: or deluded by Wo-
 men, the gate of perdition: be as earnest to seke a medicine, as
 you were eager to runne into mischief: the earth bringeth forth
 as well Vniue to delight the palate, as Hemlock to endanger
 the patient, as well the Rose to distill, as the Pettie to sting, as
 well the Bee to giue Honey, as the Spider to preide popson. If
 my lewd life Gentlemen, haue giuen you offence, let my coun-
 saile make you amends, if by my folly any be allured to lust, let
 them by my repentance bee bratone to continencie. Achilles
 speare could as well heale as hurt: the Scorpion, though bee
 sting, yet bee slinto the paine, though the hearbe Nerius popson
 the Sheepe, yet it is a remedie to men against popson, though I
 haue infected some by example, yet I hope I shall comfort many
 by repentance.

Whatsoener I speake to men, the same also I speake to Wo-
 men. I meane not to runne with the Ware, and holde both the
 Pound, to carry fire in the one hand and water in the other, nei-
 ther to flatter men as altogether faultlesse, neither to fall out
 with Women, as altogether guiltie: for as I am not minded to
 pick a quarrel with the one, so am I not determined to picke a
 quarrell with the other, if Women bee not peruerse, they shall
 reape profit by remedie of pleasure: If Phillis were now to take
 counsaile, shee would not bee so foolish to hang her selfe, neither
 Dido so fond to die for Eneas, neither Pasiphae so monstrous
 to loue a Bull, nor Phaedra so vnnatural to bee enamoured to
 loue her sonne: This is therefore to admonish all young Iuys

Euphues to Philautus.

and poysones in loue not to blow the coales of fancy with desire, but to quench them with disdaine. When loue tickleth thee, decline it leaſt it ſtifle thee, rather ſaſt then ſurſet, rather ſtarue then ſtaine to exceed. Though the beginning of loue bring delight, the end bringeth deſtruction: For as the firſt draught of wine both comfort the ſtomacke, the ſecond inflame the liver, the third ſume into the head: ſo the firſt ſp of loue is pleaſant, the ſecond perillous, the third peſtilent.

If thou perceiueſt thy ſelfe to be inticed with their wanton glaunces, or allured with their wicked guiles, either enchanted with their beantie, or enamored with their brauerie, enter with thy ſelfe into this meditation: What ſhall I gaine if I obtaine my purpoſe? nay rather what ſhall I looſe in winning my pleaſure? If my Lady yeeld to be my Loner, is it not likely ſhe will be anothers lemman? And if ſhe be a moodeſt Patron, my labour is loſt. This therefore remaineth, that either I muſt pine in cares, or periſh with curles. If ſhe be chaſte, then is ſhe coy, if light then is ſhe impudent, if a grade Patron, who can wooe her? if a leaſd minion, who would wedde her? if one of the Veſtall virgins, they haue vowed virginittie, if one of Venus court, they haue vowed diſhoneſtie: if I loue one that is faire, it will breed lealonſie: if one that is foule, it will conuert mee into frenzie. If fertile to beare children, my care is increaſed, if barren, my grieſe is augmented: if honeſt, I feare her death: if immodeſt, I ſhall be wearie of my life.

To what end then ſhall I liue in loue, ſeeing alwayes it is a life moze to be feared then death? For all my time waſted in ſighes and woene in ſobs, for all my treaſure ſpent on Iewels, and ſpilt in ſollittie, what recompence ſhall I reape beſides repentance? What other reward ſhall I haue then reproch? What other ſolace then endleſſe ſhame? But happily thou wilt ſay, if I reſuſe their curteſie, I ſhall be accounted a mercock, a milkeſop, taunted and reſtaunted, with check and checkmate, flouted and reſlouted with intollerable glee. Alas ſond ſoule, art thou ſo pinned to their ſleeces, that thou regardeſt moze their babble then thine owne bliſſe? moze their ſcamps then thine owne ſore?

Euphues to Philautus.

fare? Wilt thou resemble the kinde Spannell, which the more
he is beaten, the sonder bee is: or the foolish Clesse, which will
nener away? Dost thou not know that Women deeme none
valiant, vnlesse he be two ventrous: that they account one a da-
ffard if he be not desperate, a pinch-penny, if he be not prodigal:
if silent, a sot: if full of words, a fool. Peruerfly doe they al-
waies thinke of their Louers, and talke of them scornfully,
iudging all to bee Clownes which are not Courtiers, and all to
be pinglers that be not courters. Seeing therefore the verie blis-
some of loue is so wise, the bad cannot bee sweete: in time prevent
danger, leaue vntimely thou run into a thousand perils. Search
the wound while it is Greene, too late cometh the salve when
the soze festereth, and the medicine bringeth double care, when
the malady is past cure.

Be ware of delays. What lesse then the graine of Mustard-
seed, in time almost what thing is greater then the stalk thereof?
The slender twig groweth to a stately tree, and that which
with the hand might easily haue beene pulled vpper, will hardly
with the Aie be betwen downe. The least sparke if it be not
quenched will burst into a flame, the least Moach in time ra-
teth the thickest cloth: and I haue read, that in short space,
there was a Colonne in Spayne undermined with Conies, in
Thessalia with Moles, with Frogges in Fraunce, in Africa
with Flies. If these silly wormes in tract of time ouerthrowe
so stately Colones, how much more will loue, which creepeth
secretly into the mind, (as the rust both into the yron, and is
not perceined) consume the bodie, yea and confounde the soule.
Defer not from houre to daie, from day to month, from month
to yeere, and alwaies remaine in misery. He that to day is not
willing, will to morrowe bee more wilful. But alas it is more
common then lamentable, to behold the tottering estate of Lo-
uers, who thinke by delays to prevent dangers, with Oyle to
quench fire, with smoke to cleare the eye sight. They flatter
themselves, with a fainting farewell, deferring ouer vntill to
morrowe, when as their morrowe dooth alwaies increace their
sorrow. Yet neither their amiable countenance, neyther their
painted

Euphues to Philautus.

Avoid temptations

painted protestations, neither their becessfull promises allure thee to delays. I thinke this with thy selfe, that the sweet songs of Calipso, were subtille snares to intice Vlysses, that the Crab then catcheth the Opster when the sun shineth: that Hyena, when she speaketh like a man, denieth most mischiefe, that women when they be most pleasant, pretend most mischiefe. Follow Alexander, which bearing the commendation and singular commendations of the wife of Darius, so contragiously withstood the assault of lancy, that he would not so much as take a biew of her beautie. Imitate Cyrus, a King endued with such continency, that belov'd to looke on the biew of *Panthea*, and when Araspas told him that she excelled all mortal wights in amiable shew, by so much the more, said Cyrus, I ought to restraîne from her sight, for if I follow thy counsaile in going to her, it may be I shall desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from wine, be it never so delicate, of Agesilaus to despise costly apparell, be it never so curious: of Diogenes to detest women, be they never so comely.

He that toucheth witch, shall be defiled, the soze eye infecteth the sound, the societie with women, breedeth securitie in the soule, and maketh all the senses sencelesse. Moreover, take this counsaile as an article of thy Creede, which I mean to follow as the chiefe argument of my faith, that folenes is the only nurse and nourisher of sensuall appetite, the sole maintenance of pouthly affection, the first shaft that Cupid shooteth in the hote liver of a heedlesse Lover. I would to God I were not able to find this for a truth by mine owne triall, and I would the example of others idlenes had caused me rather to avoide that fault, then experience of mine owne folly. How dissolute have I beene in striving against good counsaile? How resolute in standing in mine owne conceit? How forward to wickednesse? How forward to wisdom? How wanton with too much cocking? How backward in bearing correction? Nayther was I much unlike those Abbey-lubbers in my life (though farre unlike them in belife) who laboured till they were cold, ere till they

*Do not let Nurse
of folly*

Euphues to Philautus.

they sweat, and lay in bed till their bones ake. Heere of com-
meth it Gentlemen, that lone creepeth into the minde by pryng
craft, and keepeth his hold by maine courage. The man being
idle, the minde is apt to all uncleannesse: the mind being voyde
of exercise, the man is voyde of honesty. Dooth not the rust fret
the hardest yron if it be not bled: Dooth not the dewe eate the
finest garment if it be not woone: Dooth not moose grow on the
smoothesse stone, if it be not stirred: Dooth not simplicity infect the
wisest wit, if it be given to solennesse: Is not the standing wa-
ter sooner frozen then the running stream: Is not hee that sit-
teth, moze subject to sleep then he that walketh: Dooth not com-
mon experience make this common unto vs, that the fattest
ground bringeth forth nothing but weeds if it be not well tyl-
led: that the sharpest wit enclineth onely to wickednes if it bee
not exercised: Is it not true which Seneca reporteth, that as too
much bending breaketh the bowe, so too much remission spoyleth
the minde? Besides this, immoderate sleepe, immodest play, in-
satiable swilling of Wine, dooth so weaken the senses, and be-
witch the soule, that before wee feele the motion of lone we are
resolved to lust.

Eschue solennes my Philautus, so shalt thou easily unbend the
bowe, and quench the brands of Cupid. Love giveth place to
labour, labour and thou shalt never lone. Cupide is a crafty
childe, following those at an inch that Gubie pleasure, and fly-
ing those swiftly that take paines. Bend thy minde to the law,
whereby thou maist have understanding of olde and sancient
customes, defend thy Clients, enrich thy Coffers, and carrie
credite in thy Countrey. If Lawe seeme loadsome unto thee,
search the secrets of Physick, whereby thou maist know the hid-
den nature of hearbs, whereby thou maist gather profit to thy
purse, and pleasure to thy minde. What can be moze requisite
to humane affaires, then for every season be it never so hot, for
every palse be it never so cold, for every infection be it never so
strange, to give a remedy? The olde wisse standeth as yet in
his olde vertue: That Galen giveth goods, Iustinian honours.
If thou be so nice, that thou wilt no way brooke the practise of

Physick

¶

Physick

So it gamyng & lute

*Eschue solennes
of lone.*

Euphues to Philautus.

*It not shewes by you
Subility*

Physicke, or so vnwise, that thou wilt not beate thy baines about the Institutes of the Law, confer all thy study, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinity. By this maist thou bziote thine incontinencie, raine thy affections, restraine thy lust. Heere shalt thou behold as it were in a glasse, that all the glozy of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast: of such shortnes, that David saith, it is but a spanne long, of such sharpnes, that Iob noteth it replenished with many miseries: of such vncertainty, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the grave. Heere shalt thou finde ease for thy burthen of sinne, comfort for thy conscience pined with vanity, mercy for thine offences, by the martyrdome of thy Saviour.

*the fruite of thy study
of diuinity*

*It not shewes by you
dumbe*

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confound those that be erroneous, to confirme the faithfull, to comfort the desperate, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the hearts of many by thy sound doctrine. If this seems too straight a diet for thy strange disease, or too holy a profession for so hollow a person, then imploy thy selfe to martiall feats, to iusts, to turneis, yea, to all torments, rather then to loyter in lone, and spend thy life in the laps of Ladies. What more monstrous can there be, then to see a young man abuse those gifts to his owne shame, which God hath giuen him for his owne preferment: What greater insamy, then to confer a sharpe wit to the making of lewde sonnets, to the idolatrous worshiping of their Ladies, to the vaine delights of fancy, to all kinde of vice, as it were against kinde and course of nature: Is it not folly to shewe wit to women, which are neyther able nor willing to receaue fruit thereof: Dooest thou not knowe that the tree Siluacenda beareth no fruit in Pharo: that the Persian trees in Rhodes, doo onely beare greene, but neuer bring forth apple. That Amomius and Nardus will onely grow in India, Balsamum

onely

Euphues to Philautus.

onely in Syria, that in Rhodes no Eagle will build her nest, no
 Owle line in Creet, no wit spring in the will of women? Spoz-
 tise therefore thy affections, and force not nature against nature
 to strine in vaine. Go into the Country, looke to thy grounds,
 poake thine Oren, follow the Plough, graft thy trees, beholde
 thy Cattell, and deuise with thy selfe howe the increase of them
 may increase thy profit. In Autumne pull thine Apples, in So-
 mer pile thy harvest, in the Spring trim thy Garden, in Win-
 ter thy Woods, and thus beginning to delight to be a good Hus-
 band, thou shalt begin to detest to be in loue with an idle hus-
 wife: when profit shall begin to fill thy purse with golde, then
 pleasure shall haue no force to defile thy minde with loue. For
 honest recreation after thy toyle, be hunting or hauking, ex-
 cerrouse the Deere, or vnpearch the Pheasant, so shalt thou
 roote out the remembrance of thy former loue, and repent thee
 of such foolish lust.

And although thy sweet hart binde thee by oath alwayes to
 holde a candle at her shrine, and to offer thy deuotion to thine
 owne destruction, yet goe, runne, flie into thy Country, neyther
 water thou thy plants in that thou departest from thy Pigge-
 nie, neither stand in a mammering whether it be best to depart
 or not: but by how much the more thou art unwilling to goe, by so
 much the more hasten thy steps: neither saue for thy selfe any
 sleeuelesse excuse whereby thou maist tarry. Neither let raine,
 nor thunder, neither lightning nor tempest stay thy iourney, and
 reckon not with thy selfe how many miles thou hast gone, that
 sheweth wearines, but how many thou hast to goe, that prece-
 reth manlinesse. But foolish and franticke Lovers will deeme
 my precepts harde, and esteeme my persuasions haggard: I
 must of force confesse, that it is a cozraque to the stomache of a
 Loner, but a comfort to a godly liner, to run through thousand
 pikes, to escape tenne thousand perils. Sober potions bying
 sound health, sharpe purgations make short diseases, and the
 Medicine the more bitter it is, the more better it is in work-
 ing. To heale the body we try Physicke, search cunning, proue
 sorcery, venture through fire and water, leauing nothing un-
 sought.

*As not almost by
 Country & Hand*

put on a Popishon

sought, that may be gotten for money, be it neuer so much, or procured by any meanes, be they neuer so unlawfull. Howe much more ought we to hazard all thinges for the safegard of minde, and quiet of conscience: And certes, easier will the remedy bee when the reason is espied: Doe you not knowe the nature of women, which is grounded onely upon extremities? Doe they thinke any man to delight in them, vnlesse he doate on them? Any to be seruent, in case he be not furious? If he be cleanly then terme they him proude; if meane in apparrell, a clowne, if tall, a longis, if short, a dwarfe, if bold, blunt: if shamefast, a coward: insomuch as they haue neither meane in their frumps, nor measure in their folly. But at the first the Dre wieldeth not the yoke, nor the Colt the snaffle, nor the Louer his counsell, yet time causeth the one to bende his necke, the other to open his mouth, and should enforce the third to yeeld his right to reason. Lay before thine eyes, the sleights and deceites of thy Lady, her snatching in iest, and keeping in earnest, her perlorie, her impietie, the countenance shee sheweth to thee of course, the loue she beareth to others of zeale, her open malice, her dissembled mischiefes.

O, I would in repeating of their vices thou couldest be eloquent, as in rememb'ring them thou oughtest to be penitent: be shee neuer so comely, call her counterfalte, be shee neuer so straight, thinke her crooked, and touch all parts of her body to the worst, be shee neuer so worthy. If she be well set, then call her a Wolfe: if slender, a Hazell twig: if put-browne, as black as a coale, if well coloured, a painted wall, if shee be pleasant then is she a wanton, if fallen, a clowne: if honest then is shee coy, if impudent, a harlot. Search euery beine and sinne of her disposition, if shee haue no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trip it: if no skill in spottick, proffer her the Lute, if an ill gate, then walke with her, if rude in speech talke with her: if she be gag-toothed, tell her some merry iest to make her laugh: if pink eyed, some dolefull story to cause her weepe: in the one, her grinning will shee be deformed, in the other, her whynning like a pig halfe roasted.

Euphues to Philautus.

roasted. It is a world to see how commonly men are blinded with the collusions of women, and more enticed by their ornaments being artificiall, then their proportion being naturall. I loath almost to thinke on their oymments, and Apothecarie drugs, the sliking of their faces, and all their slobber sauces, which bring queasines to the stomach, and disquiet to the mind. Take from them their periwigs, their paintings, their jewels, their roles, their boasterings, and thou shalt soone perceane, that a woman is the least part of her selfe. When they be once robbed of their robes, then wil they appeare so odious, so ugly, so monstrous, that thou wilt rather thinke them Serpents then Saints, and so like baggs, that thou wilt feare rather to be enchanted then enamoured.

Looke in their Closets, and there shalt thou finde an Apothecaries shoppe of sweete confections, a Surgions bare of sundry salues, a Pedlers pack of new tangles. Besides all this, their shadowes, their spots, their lawnes, their leesebies, their ruffs, their rings, shew them rather Cardinals Curtizans, then modest Patrons, and more carnally affected then mooued in conscience. If every one of these things severally be not of force to mooue thee, yet all of them jointly should mollifie thee. Sporeouer, to make thee the stronger to strine against these Serpents, and more subtil to deceane these tame Serpents, my counsaile is, that thou haue more strings to thy bowe then one: it is safe riding at two Ankers, a fire deuised in twaine, burneth slower, a fontaine running into many riuers, is of lesse force, the mind enamoured of two women, is lesse affected with desire, and lesse infected with despaire: one lone expelleth another, and the remembrance of the later, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neyther will to eschue, nor witte to auoyde their company, if thou be eyther so wicked, that thou wilt not, or so wedded, that thou canst not abstaine from their glances, yet at the least dissemble thy griefe. If thou be as hote as the Spount Etna, saue thy selfe as colde as the hill Caucasus, carry two

Euphues to Philautus.

faces in one boode, couer thy flaming fancy with fained ashes,
 shew thy self sound when thou art rotten: let thy biew be merry,
 when thy heart is melancholy, beare a pleasant countenance
 with a pined conscience, a painted death with a leaden dagger.
 Thus dissembling thy greese, thou maist recure thy disease:
 loue creepeth in by stealth, and by stealth slideth away. If shee
 breake promise with thee in the night, or absent her selfe in the
 day, seeme thou carelesse, and then will shee be carefull, if thou
 languish, then will shee be lanish of her honour, yea and of the o-
 ther strange beast, her honesty. Stand thou on thy pantofles,
 and shee will baile bonnet. Lie thou aloofe, and shee will seaze on
 the lure: if thou passe by her doore, and be called backe, either
 seeme thou deafe and doo not heare, or desperate and not to care.
 Fly the place, the parlors, the portals wherein thou hast bene
 conuersant with thy Lady, yea Philautus, shun the streate where
 Lucilladoth dwel, least the sight of her window renue the sum
 of thy sorrows.

Yet although I would haue thee precise in keeping these pre-
 cepts, yet would I haue thee to auoyde solitarines, that breeds
 melancholy: melancholy, madnesse: madnesse, mischief, and
 utter desolation: haue euer some faithfull pheere, with whom
 thou maist communicate thy counsailes, some Pilades to encou-
 rage Orestes, some Damon to release Pythias, some Scipio to re-
 cure Laelius. Phillis in wandring the woods, hanged her selfe,
 Asirarchus forsaking company, spoiled himselfe with his owne
 Bodkin, Biarus a Romane, more wise then fortunate, being a-
 lone, besotted himselfe with a potshard. Beware of solitarines.
 But although I would haue thee vse company for thy recreati-
 on, yet would I haue thee alwaies to leaue the company of those
 that accompany thy Lady: yea, if she haue any ietwell of thine
 in her custody, rather lose it then goe for it: least in seeking to
 recover a trifle, thou renue thine old trouble. Be not curious to
 rorle thy haire, nor carefull to be neat in thy apparrell, be not
 prodigall of thy golde, nor precise in thy going: be not like the
 Englishman, which preferreth euery strange fashion before the
 vse of his Country. Be thou dissolute, least thy Lady think thee
 foolish.

foolish in framing thy selfe to euery fashion for her sake. Beleeue not their oaths and solemne protestations, their exorcismes and conjurations, their teares which they haue at commandement, their alluring looks, their treading on the toe, their vnseasonable loves.

Let euery one loath his Lady, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is play, wine, and wantonnesse that feedeth a Louer as fat as a foole: *like* refraine from all such meates as shall prouoke thine appetite to lust, and all such meanes as may allure the mind to folly. Take cleere water for strong wine, browne bread for fine panchet, Beefe and Brewe for Quails and Partridge: for ease, labour: for pleasure, paine: for sursetting hunger: for sleepe watching: for the fellowship of Ladies, the company of Philosophers.

If thou say to me, Why stion beale thy selfe, I answer, that I am meetly well purged of that disease, and yet I was neuer more willing to cure my selfe then to comfort my friend. And seeing the cause that made in me so cold a deuotion, should make in thee also as frozen a desire, I hope thou wilt be as ready to prouide a salve, as thou wast busy in seeking a soze. And yet Philautus, I would not that all Women should take Pepper in the nose, in that I haue disclosed the legerdemaines of a some, for well I know none will winch except she be gauled; neither any be offended vnlesse shee be gulty. Therefore I earnestly desire thee, that thou shew this cooling Card to none, except thou shew also my defence to them all. For although I way nothing the ill will of light halwines, yet would I be loath to lose the good will of honest Patrons. Thus being ready to goe to Athens, and ready there to entertaine thee, whensoener thou shalt repaire thither: I bid thee farewell, and the Women.

Thine euer,

Euphues.

To

To the graue Matrons and honest Maydes
of Italie.



Gentlewomen, because I would neither be mis-
ken of purpose, neyther misconstrued of malice,
least epyther the simple should suspect me of follie,
or the subtille condemne me of blasphemy against
the noble scere of women, I thought good that this
my faith should be set downe to finde favour with the one, and to
console the canils of the other. Beleene me Gentlewomen, al-
though I haue been bold to inueigh against many, yet I am not
so brutish to enoie them all: though I seeme not so gamesome as
Aristippus to play with Laïs, yet am I not so dogged as Dioge-
nes, to abhorre all Ladies, neither would I you should think me
so foolish (although of late I haue been very fantastickall) that for
the light behaviour of a few, I should call in question the be-
meanout of all. I knowe that as there hath beene an vnchast
Helen in Greeke, so there hath beene also a chaste Penelope, as
there hath been a prodigious Pasiphaë, so there hath been a goodly
Theocrita, though many haue desired to be beloved as Iupiter
loued Alcmena, yet some haue wished to be embraced as Phri-
gius embraced Piers, as there hath reigned a wicked Iezabell,
so hath there reuled a virtuous Debora, though many haue been as
fickle as Lucilla, yet haue there beene many as faithfull as Lu-
cretia. Whatsoeuer therefore I haue spoken of the spleen against
the flights and subtilties of women, I hope there is none will
mislike it if she be honest, neither care I if any doo, if she be an
harlot. The softer Crab hath the shels of an apple, as well as
the sweet Pippin, the blacke Raven the shape of a bird as well
as the white Swan, the lewde wight the name of a woman, as
well as the honest Matron. There is great difference between
the stinking puddle and the running streame, yet both water:
great odds betweene the Adamant and the Downiee, yet both
stones: a great distinction to be put betweene Vitrum and the
Chrystall, yet both glasse: great contrariety betweene Laïs and
Lucretia, yet both women.

Seeing

Euphues to Philautus.

Seeing therefore one may loathe the cleere Conduit Water, though he loath the muddie Ditch, and weare the precious Diamond, though he despise the ragged bzycke, I thinke one may also with safe conscience, reuerence the modest sexe of honest maidens, though he forswear the lewd sort of vncleane minions. Vlysses, though he detested Calipso with her sugred voice, yet he embraced Penelope with her rude disaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from the company of a graue Mayden. Though the teares of the Hart be salt, yet the teares of the Boze be sweet: though the teares of some women be counterfet to deceaue, yet the teares of many be currant to try their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whome I shal know to be worthy in their living: Neither can I promise such precisenes, that I shall neuer be caught againe with the baite of beautie: For although the falshood of Lucilla hath caused me to forsake my wanted dotage, yet the faith of some Lady, may cause me once againe to fall into my olde disease. For as the fire stone in Lyguria, though it bee quenched with Milke, yet againe is kindled with water, or the roote of Anchusa, though it be hardened with water, yet againe it is made soft with Oyle, so the hart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Lady, and although it be hardened with the water of wilnes, yet will it be mollified with the Oyle of wisdome.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some Women; or loue mee the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalk: that the Oake will soone be eaten with the worme, the Walnut tree neuer: that some Women will easily bee enticed to folly, some other neuer allured to vanitie: You ought therefore no more to bee grieved with that which I haue sayd, then the Spint-master is offended to see the Copier hanged, or the

Euphues and his Ephoebus.

true subject the sake Traytor arraigned, as the honest man the
thiefe condemned.
And soe farewell.

You haue heard (Gentlemen) how soone the hote desire
of Euphues was turned into a colde deuotion, not that fancy
caused him to change, but that the sickenes of Lucilla enforced
him to alter his minde. Having therefore determined with him
selle neuer againe to be entangled with such fond delights, ac-
cording to the appointment made with Philautus, he immediat-
ly repaired to Atheos, there to follow his owne pziuate study:
and calling to minde his former loosenes, and how in his youth
he had mispent his time, he thought to giue a caueat to all pa-
rents how they might bring vp their children in vertue, and a
commandement to all youth, howe they should frame them-
selues to their Fathers instruction: In which is plainly to be
seene, what wit can and will doo if it be wel employed, which dis-
course followeth: although it bring lesse pleasure to your youth-
ful minds, then his first discourse, yet will it bring more profit:
in the one being contained the race of a Loner, in the other, the
reasons of a Philosopher.

Euphues to his Ephoebus.

It is commonly sayde, yet doe I thinke it a com-
mon lie, that experience is the mistresse of fooles,
for in my opinion they be most fooles that want it.
Neither am I one of the least that haue tryed
this true, neither bee only that heretofore thought
it to be false. I haue bene heere a Student of great wealth, of
some wit, of no small acquaintance, yet haue I learned that by
experience, that I should hardly haue seene by learning. I haue
thoroughly sifted the disposition of youth, wherein, I haue found
more than then meale, more dolour then leauen, more rage, then
reason. He that hath bene burned, knoweth the force of the fire,
he that hath beene stung, remembereth the smart of the Scorpion,
he

Euphues and his Ephoebus.

he that hath endured the byrnts of fancie, knoweth best howe to eschue the byrples of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conversation of such integritie, as it may incourage mee to goe forward in that which I haue taken in hand: the whole effect shal be to set down a yong man so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Orator, that we may wel wish to see them, but neuer haue any hope to enioy them, yet shal my yonge Impe be such a one, as shal be perfect every way, & yet common, if diligence & industrie be employed to the attaining of such perfection. But I would not haue yong men slowe to followe my precepts, or idle, to defer the time, like S. George who is euer a horse back, yet neuer rideth.

If my counsaile shal seeme rigorous to Fathers, to instruct their childe, or heauie for youth to followe their Parents wil; let them both remember that the Curidge digesteth hard ppon to preserve his health, that the souldier lyeth in his harnesse to atchieue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his grieve, that youth should endure sharpe stormes to finde releefe.

I my selfe had beene happy if I had been unfortunate; wealthy, if left meanely; better learned, if I had been better lined: Wee haue an old (Proverbe) Youth will haue his counsaile. Ah Gentlemen, it is a course which wee ought to make curse account of, replenished with more miseries then old age, with more sinnes then common cut-throates, with more calamities then the date of Priamus: Wee are no sooner out of the shell but we resemble the Cocix, which destroyed herselfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: Wee are either led with a vaine glory of our proper personage, or with selfe love of our owne capacite, either entangled with beantie, or seduced by idle pastimes, either witcht with vitious companie of others, or inveigled with our owne conceits: Of all these things I may the bolder speake, having

Euphues and his Ephcebus.

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shunne my former loosenesse, I haue set it downe, and that all might follow my future life, I meane heare to thew what Fathers should doe, what Children should follow, desiring them both not to reiect it, because it proceedeth from one which hath been lewd, no more then if they would neglect the gold because it lieth in the dirtie earth, or the pure Wine, for that it cometh out of a homely presse, or the precious stone *Arites*, which is found in the filthy nestes of the Eagle, or the precious gemme *Droconites*, that is euer taken out of the head of the poysoned Dragon. But to our purpose.

That the Child be true borne, no bastard.

First, touching the procreation, it shall seeme necessary to intreate of: whosoener he be that desireth to bee the sire of an happy Sonne, or the Father of a fortunate Childe, let him abstaine from those Women, which be either base of birth, or base of honestie: for if y^e Mother bee noted of incontinencie, or y^e Father of vice, y^e child wil either during life be infected with the like crime, or the treacherie of the Parents as ignominie to him will be cast in the teeth: For we commonly call those unhappy children, which haue sprang from vn honest Parents. It is therefore a great treasure to the Father, and tranquillitie to the mind of the child, to haue that libertie which both Nature, Lawe, and Reason hath set downe. The guilty conscience of a Father that hath troden awry, causeth him to thinke and suspect that his Father also went not right, whereby his owne behaviour is as it were a witnessse of his owne basenesse: even as those that come of a noble progenie boast of their gentrie: Where-upon it came, that Diophaneus, Themistocles his Son, would often and that openly say in a great multitude, that what-soeuer hee should seeme to request of the Athenians he should be sure also to obtaine: For saith hee, what-soeuer I will, that will my Mother, and that my Mother saith, my Father.

Euphues and his Ephcebus.

Father soothed, and what my Father desireth, that the Athenians will grant most willingly: The bold courage of the Lacedemonians is to be praised, which set a fine on the head of Archidamus their King, for that he had married a woman of a small personage, saying he minded to get Queenes, not Kinges to succede him. Let vs not omit that which our Ancestours where wont precisely to keepe, that men should either be sober or drinke little Wine, that would haue sober and discreet chyl-dren, for that the fact of the Father would be figured in the Infant: Diogenes therefore seeing a young man either overcome with drinke, or bereaued of his wits, cried with a loude voice: Youth, youth, thou hast a drunken Father. And thus much for procreation: now how the life should be led, I will shew briefly.

¶ How the life of a young man should be led.

There are three things which cause perfection in a man, Nature, Reason, Use. Reason I call Discipline, Use, Exercise: if any one of these branches want, certainly the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or studie bee boyde of any of these, it availleth nothing. For as in tilling of the ground and husbandrie, there is first chosen a fertile soyle, then a cunning sower, then good seed: Even so must we compare Nature to the fat Earth, the expert husbandman to the Schoolmaster, the faculties and sciences to the pure seeds. If this order had not been in our predecessors, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece, for the glory of wisdom, they had never been eternized for wise-men, neyther canonized as it were for Saints, among those that studie Sciences. It is therefore a most evident signe of Gods singular fauour towards him that is indued with all these qualities, without the which man is most miserable. But if there be any one that thinketh wit not necessary:

necessary to the obtaining of wisdom, after he hath gotten the way to Vertue by industrie and exercise, he is an Hereticke, in my opinion touching the true faith of learning, for if Nature play not her part, in vaine is labour, and as it is sayd before, if study be not employed, in vaine is Nature: Sloth turneth the edge of wit, Study sharpeneth the mind, a thing be it neuer so easie, is hard to the idle, a thing bee it neuer so harde is easie to wit well imployed. And most plainly we may see in many things the efficacie of industrie and labour.

The little drops of raine pierce the hard Marble, yron with often handling is worne to nothing. Besides this, Industry sheweth her selfe in other things, the fertile soyle if it be neuer tilled, doth wax barren, and that which is most noble by nature is made most vile by negligence, what tree be if it bee not topped beareth any fruit? What Vine, if it be not pruned, bringeth forth Grapes? Is not the strength of the boode turned to weakness with too much delicacie? were not Milo his armes broken fallen for want of wadding? Poisoner, by labour the fierce Anicozne is tamed, the wildest Faulcon is reclaimed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie who being demanded who among the Thessalians were reputed most vile, those said he, that live at quiet and ease, neuer giving themselves to martiall affaires: but what should one vse many wordes in a thing already proued? It is custome, vse, and exercise, that brings a yong man to vertue, and vertue to his perfection.

Lycurgus the Lawe giuer of the Spartanes did nourish two Whelps, both of one sire and one dam, but after sundry manner: for the one he framed to hunt, and the other to lye alwayes in the chymnies end at the Bozredge Pot, afterward calling the Lacedemonians into one assemblie, he said: To the attayning of Vertue, per Lacedemonians, Education, industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest unto you by tryall: Then bringing forth the Whelpes, and setting downe there a pot and a Hare, the one ranne at the Hare, and the other at the Bozredge Pot: the Lacede-

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Lacedemonians scarce understanding the myserie: hee sayde,
Both of these be of one fire and one damme, but you see howe
Education altereth Nature.

¶ Of the Education of youth.



It is most necessarie and most naturall in mine
opinion, that the Mother of the child be also the
Nurse, both for the entire love shee beareth to the
Babe, and the great desire she hath to haue it well
nourished: For is there any one more meet to
bring vp the Infant, then she that bore it? Will
any bee so careful for it, as she that bred it? For as the throbs and
prowes in Child-birth wrought her paine: so the smiling coun-
tenance of the Infant increaseth her pleasure. The bred Nurse
is not vnlike to the bred Seruant, which not for good will, but
gaine, not for the love of the man, but for the desire of the money,
accomplisheth his dayes worke.

Moreouer, Nature in this point enforceth the Mother, to
nurse her owne child, which hath giuen vnto every beaſt milke
to succour her owne, and we thinke Nature to be a most pro-
vident foreſeer and prouider for the ſame, which hath giuen to a
woman two pappes, that if ſhe could conceiue two, ſhee might
haue therewith alſo to nourish twaine, and that by ſucking of
the mothers breaſt there might be a greater love, both of the
Mother towards the Child, and the child towards the Mother,
which is very likely to come to paſſe: for we ſee commonly thoſe
that eate and drinke and liue together, to be more zealous one
to the other, then thoſe that meete ſeldome. Is not the name of a
Mother more ſweete? If it be, why is halfe the title beſtowed
on a Woman, which neuer felt the paines in conceiuing, nei-
ther can conceiue the like pleaſure in nourishing, as the Mo-
ther dooth? Is the Earth called the mother of all things, onely
becauſe it bringeth forth? No, but becauſe it nourisheth thoſe
things that ſpring out of it: Whatſoever is bred in the Sea, is
fed in the Sea, no plant, no tree, no herbe cometh out of the
ground.

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ground that is not moistened, and as it were nursed of the moisture and milke of the earth: the Lionesse nurseth her whelps, the Kanan cheriseth her birds, the Wiper her broode, and shall a woman cast away her Babe?

I account it cast away, which in the swathe clouts is cast aside, and little care can the Mother haue, which can suffer such crueltie. And can it be tearmed with any other title then crueltie, the Infant yet looking red of the Mother, the mother yet breathing through the torments of her trauaile, the child crying for helpe, which is saide to mooue wild Beasts, euen in the selfe same moment it is borne, or the next minute, to deliuer it to a strange Nurse, which perhaps is neither wholesome in body, neither honest in manners: which esteemeth moze thy argent, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessary and requisite, that the Babe be nursed with that true accustomed ioyce, and cherished with his wonted heat, and not fed with counterfalte dyet? Wheate chrowne into a strange ground, turneth to a contrary graine, the Wine translated into another soyle, changeth his kind. A slippe pulled from the stalke withereth, the young childe as it were slipped from the paps of his Mother, either changeth his nature or altereth his disposition. It is pretily sayde of Horace, A vessel will long time saour of that liquoz, that is first poured into it, and the Infant will euer smell of the Nurses manners, hauing tasted of her milke.

Therefore let the Mother as often as shee shall beholde these two fountaines of Milke, as it were of their owne accord flowing and swelling with liquour, remember that shee is admonished of Nature, yea commanded of dutie, to cherish her owne child with her owne teates, otherwise when the Babe, shall now begin to tattle and call her Mamma, with what face can she beare it of his mouth, vnto whom she hath denied Mamma? It is not milke onely that increaseth the strength or augmenteth the body of the childe, it craueth the same accustomed moisture that before it receiued in the bowels, by the which the tender parts were bound and knitte together, by the which it increased

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increased and was succoured in the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture & sap of the earth both change the nature of that tree or plant that it nourisheth. Wherefore the common by-word of the common people, seemeth to be grounded upon good experience, which is: The fellow hath suckt mischief euen from the teat of his Nurse: The Grecians when they saw any one fluttishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their fulsome feeding. The Etimologic of Mother among the Grecians, may aply be applied to those Mothers which unnaturally deale with their childe, they call it Meter a Neterine: that is, Mother, of not making much of, or of not nourishing. Whereof it cometh, that the Sonne both not with deepe desire loue his Mother, neither with dutie obey her, his naturall affection being as it were deuided, and distraught into twaine, a Mother and a Nurse: Whereof it proceedeth, that the Mother beareth but a colde kindness towards her child, when she shall see the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and seruent desire, betwene the teacher & him that is taught: then verily the greatest furtherance to Education is, if the Mother nourish the child, and the child sucke the Mother, that there be as it were a relation and reciprocal order of affection.

Yet if the Mother epyther for the euill habite of her body, or the weakenes of her paps, cannot though she would nurse the Infant, then let her provide such a one, as shall be of good complexion, honest condition, carefull to tender the child, louing to see well to it, willing to take paines, diligent in tending and providing all things necessarie, and as like both in the lineaments of the body and disposition of the minde to the Mother as may be. Let her fore-see no occasion that may bring the child to quietnes and cleanness: for as the parts of a child as soon as it is borne, are framed and fashioned of the midwife, that in all points it may be strait and comely: so the manners of the child at the first are to be looked vnto, that nothing discommend
the

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the mind, that no crooked behaviour or vndercent demeanour be found in the man.

Young and tender age is easily framed to manners, and hardly are those things mollified which are hard. For as the Steele is impzinted in the soft Wax: so learning is ingrauen in the mind of a young Imp. Plato that diuine Philosopher, admonisheth all Nurses and weaners of youth, that they should not be too buisie, to tell them fond fables or filthy tales, least at their entrance in to the world, they should be contaminated with vnseemly behaviour. Vnto the which, Phocilides the Poet doth pitifully allude, saying; Whilist that the childe is young, let him be instructed in vertue and litterature.

Moreover, they are to be trained vp in the language of their Country, to pronounce aptly & distinctly without stammering. every word and syllable of their native speech, & to be kept from barbarous talke, as the Ship from Rocks: least being affected with their barbarisme, they be also infected with their vnclane conuersation.

It is an olde Proverbe, that if one dwell the next doore to a Creeple, he will learne to hault, if one be conuersant with an hypocrite, he will soone endeavour to dissemble. When this young Infant shall grow in yeeres, and be of that ripenesse that he can conceane learning, insomuch that he is to be committed to the tuition of some Tutor, all diligence is to be had to search such a one, as shall neither be vnlearned, neither ill lined, neither a light person.

A Gentleman that hath honest and discret Seruants, disposeth them to the encrease of his Segniories: one he appoynteth Steward of his Courts, another over-seer of his Lands, one his Factor in farre Countries for his Merchandize, another Purveyor for his Cates at home. But if among all his Seruants he shal espie one, either filthy in his talk, or foolish in his behaviour, either without wit, or boyd of honesty, either an vnchrist or a witfall, him hee sets not as a Surueyor and over-seer of his Mannors, but as a Supervisor of his childrens conditions and manners: to him he committeth the guiding and tuition of his Sonnes,

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Sonnes, which is by his proper nature a slave, a knave by condition, a beast in behaviour: and sooner will they bestow a hundred crownes to have a Horse well broken, then a child well taught. Wherein I cannot but marvelle to see them so carefull to increase their possessions, when they be carelesse to have them wise that should inherit them.

A good and discrete Schoolemaster should be such a one as Phoenix was, the instructor of Achilles, whom Peleus (as Homer reporteth) appointed to that end, that he should be unto Achilles, not onely a teacher of learning, but an example of good living. But that is most principally to be looked for, and most diligently to be fore-seene, that such Tutors be sought out for the education of a young child, whose life hath never beene stayed with dishonesty, whose good name hath never beene called into question, whose manners have beene irreprehensible before the worlde. As Husbandmen hedge in their trees, so should good Schoolemasters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Manye Parents are in this to be misliked, which having neither trall of his honesty, nor experience of his learning, to whom they commit the child to be taught, without any deepe or due consideration put them to one, eyther ignorant or obstinate, the which if they themselves should doe of ignorance, the folly cannot be excused: if of obstinacie, their lewdnesse is to be abhorred.

Some Fathers are overcome with the flattery of those fooles, which professe outwardly great knowledge, and shewe a certaine kind of dissembling sincerity in their life. Others at the intreating of their familiar friends, are content to committe their Sonnes to one, without eyther substance of honesty, or shadowe of learning: By which their indiscreete dealing, they are lyke those sicke men, which reject the expert and cunning Physitian, and all the request of their friends, and admitt the verbelesse practiser, which dangereth the Patient, and bringeth the body to his bane. And not unlike unto those, which at the instant

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instant and importunate suite of their acquaintance, refuse a cunning Pilot, and choose an unskillfull Marriner, which hazardeth the Ship and themselves in the calmest Sea.

Good God, can there be any that hath the name of a Father, which will esteeme more the fancy of his friend, then the nurture of his Sonne? It was not in vaine, that Crates would often say, that if it were lawfull even in the Market place he would cry out: Whether runne you Fathers, which haue all your care and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shooe, and hath no care of the soote.

Beside this, there are many Fathers so enflamed with the love of wealth, that they be as it were incensed with hate against their children, which Aristippus seeing in an olde miser, did partly note it. This olde miser asking of Aristippus, what he would take to teach and bring vp his Sonne, answered, a thousand groates: a thousand groates: God sheeld, answered this olde hoddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants & one Sonne, and whether wilt thou sell: Is it not absurd to haue so great a care of the right hand of the child to cutte his meate, that if he handle his knife in the left hand, we rebuke him severely, and to be lecture of his nurture in discipline and learning: But what doe happen to those Parents that bring vp their children like wantons?

When their Sonnes shall growe to mans estate, disdainning nowe to be corrected, stubborne to obey, giuing themselves to vaine pleasures, and vnseemely pastimes, then with the foolish Trewant they begin to waxe wise, and to repent them of their former lolly, when their Sonnes shall insinuate themselves in the company of flatterers, (a kinde of men more perillous to youth then any kind of Beasts.) when they shall haunt Harlots, frequent Taverns, be curious in their attire, costly in their diet, carelesse in their behaviour, when they shall either be common Diccers with Gamesters, either wanton dalliers with Ladies

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dies, either spend all their thurst in Wine, or all their wealth on women: then the Father curseth his own security, and lamenteth too late the child's misfortune: then the one accuseth his Wife, as it were of malice, that hee would not bring him vp in learning, and himselfe of mischiese, that he gaue not his minde to good letters. If these yonths had beene trained vp in the company of any Philosopher, they would neuer haue beene so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discrete demeanour that plaineth the path to felicity.

If one haue either the gifts of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our Ancestors, as Vlysses said to Ajax, As for our nobility, our stock, our kindred, and whatsoeuer wee our selues haue not done, I scarcely account ours. Riches are precious, but Fortune ruleth the royl, which oftentimes taketh away all from them that haue much, and giueth them moze which haue nothing. Glorie is a thing worthy to be followed, but as it is gotten with great trouble, so is it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it vadeth befoze we perceane it to flourish: Health is that which all men desire, yet ener subiect to any disease: Strength is to be wished for, yet is it either abated with an Ague, or taken away with age: Whosoever therefore boasteth of force, is too beastly, seeing that he is in that quality not to be compared with Beasts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base bozne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weak, strong: the most miserable, most happy. make There are two principall and peculiar gifts in the nature of man, Knowledge, and Reason: the one commaundeth, the other obeyeth: these things neither the whirling wheele of Fortune can change, neither the deceitfull caneling of worldlings separate, neither sickness abate, neither age abolish.

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It is onely knowledge, which woꝛne with yeares, waxeth young, and when all thinges are cut away with the Sickle of Time, knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it even as the whirle poole, yet must it leane learning behind it: wherefore it was wisely answered in my opinion of Scilpo the Philosopher: For when Demetrius won the City, and made it even to the ground, leaving nothing standing, he demanded of Scilpo, whether he had lost any thing of his in this great spoile, unto whom he answered, no verily, for war getteth no spoile of vertue.

Unto the like sence may the answer of Socrates be applied, when Gorgias asked him whether he thought the Persian King happy or not. I know not said he, how much vertue and discipline he hath: for happinesse doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more convenient then instruction for youth, so would I haue them nurtured in such a place as is renowned for learning, boyde of corrupt manners, undefiled with vice, that seeing no vaine delights, they may the more easily abstain from licentious desires. They that study to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude preferences, leuell at great honoꝛ, hauing no aime at honesty. When I was heere a Student in Athens, it was thought a great commendation for a young Scholler to make an Oration Extempore, but certainly in my iudgement it is vterly to be condemned, for whatsoever is done rashly, is done also rashly: he that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to end, but falling into a vaine of babling, vttereth those things, which with modesty he should haue concealed, and forgetteth those things, that before he had concealed. An Oration either penned, either premeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundry times called of the people to plead, would alwaies answer that he was not ready: euen after the same maner Demosthenes being sent for to declaine amidst the multitude, said, and said, I am not yet provided.

the place of the

into

*premeditation before
speech pronounced*

And

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And in his inuective against Mydas, he seemeth to praise the profitableness of premeditation. I confesse, saith he, yee Athenians, that I haue studied and considered deeply with my selfe what to speake, for I were a lot, if without due consideration had of those thinges that are to be spoken, I should haue spoken vnadvisedly. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue any young Scholler openly to exercise it: but when he should growe both in age and eloquence, insomuch as he shall through great blis and good memozy be able aptly to conceaine, and readily to utter any thing, then this saying *Extempore*, bringeth an admiration and delight to the auditoze, and singular praise and commendation to the Oratour. For as hee that hath long time been fettered with chaines, being released, halseth through the force of his former pzoins, so hee, that hath bene vied to a strict kinde of pleading, when hee shall talke *Extempore*, will saue of his former penning. But if any will vse it as it were a pzecept for youth to talke *Extempore*, hee will in time bring them to an immoderate kinde of humility. A certaine Painter brought Apelles to the counterfalte of a face in a Table, saying: *Loe Apelles, I bestoe this euen now.* Where-vnto hee replied: *If thou hadst bene silent, I would haue iudged this picture to haue bene framed of the sodaine, I marvelle that in this time thou couldest not paint many moze of these.* But returne wee againe. As I would haue fragicall and statelie stile shunned, so I would haue that abled and base phrase eschued, for this swelling kinde of talke hath little modesty, the other nothing moueth.

*Extempore is but a
thing of roundness*

Besides this, to haue the Oratour all one in euerie part, neyther adozned with fine figures, neyther sprinkled with choyce phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. Wee should mozeouer talke of manie matters, not alwayes harpe vpon one string, hee that alwayes singeth one note without Descant, breedeth no delight, hee that alwayes playeth one part, breedeth loathsomnesse to the eare. It is variety that moueth the

*variety is necessary in
Oratory*

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mind of all men, and one thing said twice (as we say commonly)
Deserveth a trudge.

*variety of
matters*

Homer would say, that it loathed him to repeate any thing
again, though it were neuer so pleasant or profitable. Though
the Rose be sweet, yet being tyed with the Violet, the smell is
more fragrant: though meate nourish, yet having good saour it
prouoketh appetite. The fairest Posiegay is made of many flo-
wers, the finest picture of sundry colours, the wholsomest medi-
cines of diuers herbes: wherefore it becometh youth with all
industry to search not onely the hard questions of the Philoso-
phers, but also the fine cases of the Lawyers, not only the quirks
and quiddities of the Logicians, but also to haue a sight in the
numbers of Arithmeticians, the Triangles and Circles of the
Geometricians, the Sphere and Globe of the Astrologians, the
notes and crochets of the Musicians, the odd conceits of the Po-
ets, the simples of the Physicians, and in all things, to the ende
that when they shall be willed to talke of any of them, they may
be ignorant in nothing.

He that hath a Garden plot doth as well sowe the Pothearb
as the Spargerom, as well as the Lecke as the Lilly, as well the
wholsom Hyssop as the faire Carnation, the which he doth, to the
intent he may haue wholsome hearbs as well to nourish his in-
ward parts, as sweete flowers to please his outward desire, as
well fruitfull plants to refresh his senses, as faire shewes to
please his sight. Euen so, whoesoener that hath a sharpe and ca-
pable wit, let him as well giue his mind to sacred knowledge of
Diuinity, as to the profound study of Philosophy, that by his wit
he may not only reape pleasure but profit, not only contentation
of mind, but quietnes in conscience. I will proceed in the Edu-
cation.

I would haue them first of all to folloze Philosophy, as most
ancient, yea, most excellent, for as it is pleasant to passe through
many faire Citties, but most pleasant to dwell in the fairest:
euen so to reade many Histories and Arts it is pleasant, but as
it were to lodge with Philosophy most profitable.

It was prettily saide of Bion the Philosopher: Euen as when
the

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the wooders could not haue the company of Penelope, they ran to ter hand-maides: so they that cannot attaine to the knowledge of Philosophy, apply thei^r mindes to things most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Prince of all Sciences, and other Arts as way-ting maides.

For the curing and keeping in temper of the bodie, man by his industry hath found two things, Physicke and Exercise, the one cureth sickness, the other preserveth the bodie in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophy. By this shall we learne what is honest: what dishonest: what is right, what is wrong: and what I may in one word say what may be said, what is to be known, what is to be avoided: how we ought to obey our Parents, reverence our Elders, entertaine Strangers, honor Magistrates, loue our Friends, live with our Wives, use our servants: How we should worship God, be dutifull to our Fathers, stand in awe of our Superiours, obey Law, give place to Officers, how we may choose Friends, nurture our Children, and what which is most noble, how we should neither be too proude in prosperitie, neither peniue in aduersitie, neither like beastes overcome with anger.

And here I cannot but lament Athens, which having bene alwayes the nurse of Philosophers, doth now nourish onely the name of Philosophy. For to speake plainly of the disorder of Athens, who doth not see it and sorrowe at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quaffer in Flaunders so giuen to tippling, no Courtier in Italie so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctor: Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the streets, such subtilie practises in Chambers, as maketh my hart to melt with sorrow to thinke of it, and should

Euphues and his Ephobus.

should cause your wits Gentlemen to be penitent to remember it. Wherefore, who dooth know a Scholler by his habite: Is there any hat of so unseemely a fashion, any doublet of so long a waist, any hose so short, any attyre either so costly or so courtly, either so strange in making, or so monstrous in wearing, that is not wo:ne of a Scholler? have they not now in stead of black cloth, black Velvet, in stead of coarse sack-cloth, fine Silke: Be they not more like Courtiers then Schollers, more like Stage players then Students, more like Ruffians of Naples then disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they do in the attyre of the bodie: For certainly, as there is no Nation, whose fashion in apparel they do not use, so there is no wickednesse published in any place that they do not practise. I thinke that in Sodom and Gomorrah, there was never more filthines, never more pride in Rome, more popsoning in Italy, more lying in Crete, more private spoyleing in Spayne, more idolatry in Egypt, then is at this day in Athens, never such sects among the Heathens, such Schismes among the Turkes, such mischiefes among the Infidels, as is now among Schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this, Gentlemen, that a place so renowned for good learning, should bee so shamed for ill living: What where grace both abounds, sinne should so superabound? What where the greatest profession of knowledge is, there should also be the least practising of honesty. I have read of many Universities, as of Padua in Italie, Paris in France, Wittenberge in Germanie, in England of Oxforde Cambridge, which if they were halfe so ill as Athens, they were too soon ban, and as I have heard, as they be, they be starke naught. But I can speake the lesse against them, for that I was never in them, yet I can not choose but be grieved, that by report I am enforced rather to accuse them of banitie, then excuse them any way. O Gentlemen, what is to be looked for, nay, what is not to be feared, when the Temple of Vesta, where Virgins should live, is like

Euphues and his Ephoebus.

the colleges fraught with strumpets, when the Altar where
nothing but sanctity and holiness should be used, is polluted with
uncleanesse; when the Universities of Christendome, which
should be the eyes, the lights, the leaven, the salt, the seasoning
of the world, are dimmed with blinde concupiscence, put out
with pride, and haue lost their savor with impletie. Is it not
become a by-word among the common people, that they had
rather send the y^e Chydren to the Cart then to the Vniuersitie,
being induced so to say; for the abuse that reigneth in the Vni-
uersities, who sending their sonnes to attaine knowledge, find
them little better learned, but a great deale worse liued then
when they went: and not onely vnthrifts of their money, but
also banquerouts of good manners. Was not this the cause that
caused a simple woman in Greece to challenge against Athens,
saying: The Quaffer and the Schollers, the Eoto, and the Pa-
pill be both agreed, for the one careth not howe little paine hee
taketh for his monie, the other howe little learning. I perceiue
that in Athens there is no changelings: when of olde it was
sayd to a Lacedemonian, that all the Grecians know honesty,
but not one practised it.

When Pantheones were celebrated in Athens, an olde man
going to take a place, was mockingly reieced, at the last, com-
ming among the Lacedemonians, all the youth gaue him place,
which the Athenians liked well of. When one of the Spartans
cried out: Woe to the Athenians know what should be done,
but they neuer do it. When one of the Lacedemonians had
beene for a certaine time in Athens, seeing nothing but danc-
ing, dicing, banquetting, surfeiting, and licentious behauior;
returning home, he was asked how all things stood in Athens,
to whom he answered all things are honest there, meaning
that the Athenians accounted all things good, and nothing bad.
How many abuses should or might be redressed in all Vniuer-
sities, especially in Athens, if I were of authoritie to command,
it should be seene, or of credite to perswade those that haue the
dealing with them, it should soone be shewen. And vnill I see
better reformation in Athens, my young Ephoebus shall not be
nurtu-

Euphues and his Ephoebus.

nurtured in Athens. I have spoken all, that you Gentlemen might see, how the Philosophers in Athens practise nothing less then Philosophy: what Schoeller is he that is zealous at his Booke as Chrysippus? who had not his spaye Melissa through meate in his mouth, had perished with famine, being allowed butting.

Who so watchfull as Aristotle, who going to bedde, would have a ball of Masse in his hand, that if he should be taken in a slumber, it might fall and wake him? No no, the times are changed, as Ouid sayth, and we are changed in the times, let us endeavour everie one to amend one, and we shall soone be amended: let us give no occasion of reproch, and we shall more easily beare the burden of false reportes. And as we see by learning what we should doe, so let us do as we learn, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning have his due and euerie good Scholar his hope. But returne we once againe to Philon.

There is amongst men a trifolde kind of life: Active which is about ciuill function and administration of the Commonweale: Speculative, which is continuall meditation and studie. The third is a life led most commonly a leude life, a idle and a vaine life, the life that the Epicurens account their whole felicity, a voluptuous life, replenished with all kind of vanities: if this active life be without Philosophy, it is an idle life, or at least a life not employed, which is worse: if the contemplative life be separated from the active, it is most unprofitable. I would therefore haue my youth so to bestow his studie, as he may be both exercised in the common weale to common profit, and well employed priuately for his owne perfection, so as by his studie the rule he shall beare may be directed, and by his gouernment his studie may be increased: in this manner did Pericles deale in ciuill affaires: after this sort did Archiras the Farentine, Dyon the Syracusan, the Theban Epaminondas gouerne their Cities.

For the exercise of the body, it is necessarie also some what be added, that is, that the Child should be at such times permitted

Euphues and his Epheebus.

led to recteate himselfe, when his minde is overcome with studie, least still driling himselfe with overmuch indolence, he become unfit afterward to conceine readily: besides this, it will cause an apt disposition and naturall strength, that is before retained. A good composition of the bodie, layeth a good foundation of old age, for as in the faire Sommer we prepare all things necessarie for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victuals and nourishment for age: yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by play, then otherwile they should have done by study: and so to be viced, that they add not themselves more to the exercise of the limbe, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleepe.

*Euphues is
of the school.*

It is also requisite that he be expert in martiall affaires, in shooting, in darning, that he haue and hunt, for his honest pastime and recreation: And if after all these pastimes, he shall seeme secure, nothing regarding his bookes: I would not haue him scourged with stripes, but threatened with wordes, not dulled with blowes like servants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for Chyliden of good disposition, are either inticed by praise to goe forward, or ashamed by dispraise to commit the like offence: those of obstinate and blockish behaviour, are neither with wordes to be perswaded, neyther with stripes to be corrected. They must now be taunted with sharpe rebukes, straightwaies admonished with sayre wordes, now threatened a payment, by and by promised a reward, and dealt withall as parricks do with their Babes, whom after they haue made to cry, they proffer the teate.

*for the number of
of strange youth*

But diligent heete must be taken, that he be not praised above measure, least standing too much in his owne conceit, he become obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towards their Sonnes, hath bene the cause in time that they loued them not: for when they see a sharpe wit in their Sonne to conceine, for the desire they

haue

Euphues and his Ephiebus.

haye that he should out-runne his fellowes; they loade him with continuall exercise, which is the onely cause that hee lieth under the burden, and giueth ouer in the plaine fieldes. Plants are nourished with little raine, yet drowned with much; euen so the mind with indifferent labour wares more perfect; with ouer-much study it is made fruitlesse.

Wee must consider that all our life is deuised into remission and study. As there is watching, so is there sleepe: as there is warre, so is there peace: as there is Winter, so is there Sommer: as there be many working dayes, so is there also many Holy dayes: and if I may speake all in one worde, causeth the sauce of labour, which is plainly to be seene, not onely in liuing things, but also in things without life. Wee vnbind the Bowe that we may the better bend it: we vnloose the Harpe, that we may the sooner tune him: the body is kept in health, as well with fasting as with eating: the mind healed with ease, as well as with labour. Those Parents are in my mind to be misliked, which commit the whole care of the Childe to the custody of a Nuyeling, neither asking, neyther knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Mother would be more carefull what he did teach: but seeing the Father carelesse what they learne, he is also secure what he teacheth. That notable saying of the Horse-keeper may be heere applied, which said, Nothing did so far the horse as the eye of the King.

Moreover, I would haue the memory of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they tained in their old fables, Memory to be the Mother of perfection. Children are to be chastised if they vse any filthy or valseemely talke, for as Democritus sayth, the word is the shadow of the work: they must be curteous in their behauiour, lowly in their speech, not disdainning their cockemates, or restraining their company: they must not lye wantonly, neyther speake impudently, neyther be angry without cause, neither quarrellous without colour. A young man being peruerse in nature, and proude in wordes and manners

Euphues and his Ephœbus.

Here, thus Socrates a spurne, who being moued by his fellows
to giue him another: I said Socrates an Alle had kicked me,
would you also haue me to kick him againe: the great wisdom
in Socrates in suppressing his anger, is worthy great commen-
tation. Archias the Tarentine returning from warre, and find-
ing his ground ouer-grown with weeds and turned vp with
spales, sent for his Farmer, vnto whom hee saide, If I were
not angry, I would make thee repent thy ill husbandrie. Plato
hauing a servant whose blisse was in filling of his belly, seeing
him on a time idle and vnhuswaind in behauiour, saide, Out of my
sight, for I am incensed with anger.

*For to be do
for effort in*

Although these examples be hard to imitate, yet should eu-
ery man doe his endeouours to repress that hot and brady humor
which he is by nature subiect vnto. To be silent is discrete in
company, though it maye thinke it a thing of no great weight, and
importance, yet it is most requisite for a young man, and most
necessarie for my Ephœbus. It hath bene neuer hurtful to any
to hold his peace: to speake, damage to many: what is kept in
silence is safe, but whatsoever is blabbed out, cannot againe
be recalled. We may see he cunning and curious woth of na-
ture, which hath barres and hedges in nothing so strongly as
the tongue, with two rowes of teeth, and there with two lips:
besides, the hath place it farre from the heart, that it should not
utter that which the heart had conceiued. This also should cause
vs to be silent, seeing those that be much talke, though they
speake truth are neuer beleeued.

*more talke
to be done to
you,*

Wine therefore is to be restrained, which is learned to bee
the glasse of the minde, and it is an old proverbe, That secret
is in the heart of the sober man, is in the mouth of the drunken
Bias holding his tongue at a feast, was learned there of a father
to be a fool, who said: Is there any Wiseman that can holde
his tongue amidst the Wine: Vnto whom Bias answered,
There is no fool that can. A certaine Gentleman here in A-
thenes invited the Kings Legats to a costly and sumptuous feast
where also he assembled many Philosophers, and talking of di-
uers matters, both of the Common-weale and learning, enuoyed
Zeno.

of your wine

Euphres and his Ephcebus.

*Phaedrus was
not so far off*
Zeno said nothing. Then the Embassadors said, What shall we shew of this, O Zeno, to the King? Nothing answered he, but that there is an old man in Athens, that amidst the hottest could hold his peace.

Anacharsis supping with Solon, was found asleep having his right hand before his mouth, and his left upon his privities, whereby was noted, that the tongue should be rained with the strongest bydle. Zeno because he would not be enforced to re-veale any thing against his will by torments, bit off his tongue, and spit it in the face of the Tyrant.

Nowe, when Children shall by wisedome and use refrain from overmuch talking, let them also be admonished, that when they shall speake, they speake nothing but truth: to lye is a vice most detestable; not to be suffered in a slave, much lesse in a son.

*Phaedrus was
not so far off*
But the greatest thing is yet behind, whether that those are to be admitted as cockmates with children, which love them entirely, or whether they be to be banished from them. When as I see many fathers more cruel to their children then careful of them, which thinke it not necessary to have those about them that most tender them, then am I halfe as it were in a doubt to give counsaile. But when I call to my remembrance, Socrates, Plato, Xenophon, Eschines, Sæbetes, and all those that so much commend the love of men, which have also brought up many to great rule, reason, and piety, then I am encouraged to imitate those, whose excellency dooth warrant my precepts to be true. If any shall love the child for his comely countenance, him would I have to be banished as a most dangerous and infectious beast: if he shall love him for his fathers sake, or for his owne good qualities, him would I have to be with him alwayes, as Supervisor of his manners: such hath beene in times past, the love of one Athenian to the other, and one Lacedemonian to the other.

But having saide almost sufficient for the education of a Child, I will speake two or three words how he should be frayed when he groweth in yeres. I cannot but mislike the nature of divers Parents, which appoint over-seers and Tutors

Edphues and his Ephobus,

for their children in their tender age, and suffer them when they come to be young men, to have the bridle in their owne hand, knowing not that age requieth rather a hard snaffle then a pleasant Bit, and is sooner assured to wickednes then childhood. Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threats they are to be remedied, or with faire promises to be rewarded. But the sinnes and faults of young men are almost altogether intollerable, which giue themselves to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkenness, beflowzing of Virgins, abusing Wives, committing adulteries, and accounting all things honest, that are most bad and abhominable.

But their parents must be vnto a due regard, that their fault may be repressed, their riot abated, their charge cooled: To hard it is to see a young man to be master of himselfe, which preiudiceth himselfe as it were a bond slave to fond and overbalshing affections. While Parents ought to take good heed especially at this time, that they leane their sonnes to modesty, either by threats or by rewards, either by faire promises or severe penalties, either shewing the miseries of those that haue beene overcome with wilfulness, or the happinesse of them that haue contained themselves within the bands of reason: the latter are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must cause their youth to abandon the societie of those which are noted of euill liuing and lewd behaviour, which Pithagoras seemed some what obscurely to note in these his sayings.

First, that one should abstaine from the taste of those things that haue blacke taitles: that is, we must not vse the company of those, whose corrupt manners doe as it were make their life black: Not to goe above the balance, that is, to reuerence in office: neyther for feare or flattery to leane vnto any one partialite. Not to liue in tolence, is, that stich should be abhorred. That we should not shake enery man by the hand: that is, that wee should not contract frendship with all. Not to weare a straight

How youth is to be ordered, when he groweth in yeares.

make.

many good precepts.

Edphus and his Ephobus.

Euphues and his Ephœbus.

King: that is, that we should leade our life so as we neede not
to fetter it with chaines. Not to bring fire to the slaughter: is,
that we must not prouoke any that is furious, with words: not
to eate our hearts: that is, that we should not bere our selues
with thoughts, consume our bodies with sighes, with sobs, or
with care to pine our carkases. To abstain from Beanes, that
is, not to meddle in ciuill affaires or busines of the common-
weale, for in oldtime the election of Magistrates was made by
pulling of Beanes. Not to put our meat in Scapio, that is,
we should not speake of manners or vertues, to those whose
minds be infected with vice.

Not to retire when we are come to the end of our race: that
is, when we are at the point of death, we should not be oppressed
with griefe, but willingly pegle to nature. But I will return to
my former precepts: that is, that young men should be kept from
the company of those that are wicked, especially from the sight
of the flatterer. For I say now, as I haue oftentimes before
said, that there is no kind of beast so noysom as the flatterer,
nothing that will sooner consume both the sonne and the father,
and all honest friends.

When the Father exhorteth the sonne to sobriety, the flatterer
prouoketh him to Wine: when the Father warneth him to
continency, the flatterer allureth him to lust: when the father
admonisheth him to thrift, the flatterer baileth him to prodiga-
lity: when the Father encourageth him to labour, the flatterer
layeth a cushion vnder his elbow to sleepe: bidding him to
eate, drinke, and to bee merry, for that the life of man is soone
gone, and but as a short shadowe, and seeing that we haue but
a while to liue, who would doo like a seruant: They say, that
now their Fathers be olde, and deate through age like Saturnus.
Whereof it commeth that young men, giuing not onely
attentive eare, but ready coine to flatterers, fall into such mis-
fortune: whereof it proceedeth, that they haunt the Stewes,
marrie before they be wise, and die before they thriue. These
be the beasts which liue by the trenchers of yong Gentlemen,
and consume the treasures of their reuenewes, while bee they
that

My young man
should be kept
from the company
of those that are
wicked, especially
from the sight
of the flatterer.

For he will counsel

for effects of

Euphues and his Ephebus.

that sooth young youths, in all their sayings, that uphold them
in all their doings, with a pea, or a nap, these be they that are
at every beck, at every nodde, free men by fortune, slaves
by free will.

Wherefore if there be any father that would have his chil-
dren nurtured and brought up in honesty, let him expel these
panthers which have a sweet smile, but a devouring minde:
yet would I not have parents altogether precise, or too severe
in correction, but let them with milnes forgive light offences
and remember that they themselves have been young. As the
Physition by mingling bitter popson with sweet liquor, bring-
eth health to the bodie, so the father with sharp rebukes, seaso-
ned with loving looks, causeth a rebelle and amendment in the
childe. But if the father be thoroughly angrie upon good occasion
let him not continue his rage, for I had rather he should be soon
angry, then hard to be pleased: for when the son shall perceave,
that the father hath conceived rather a hate then a heat a-
gainst him, he becommeth desperate, neyther regarding his
fathers ire, neither his owne duty.

Some light faults let them dissemble, as though they knew
them not, and seeing them; let them not seeme to see them, and
hearing them, let them not seeme to heare: we can easily forget
the offences of our friends be they never so great, and shall we
not forgive the escapes of our children be they never so small?
We beare often-times with our servants, and shall wee not
sometimes with our sonnes? The sayest Zenet is ruled as
well with the wand as with the spurre, the wildest childe is as
soone corrected with a word, as with a weapon. If thy son bee
so stubborne, obstinately to rebel against thee, or so willfull to
persever in his wickednes, that neither for feare of punishment
neither for hope of reward, be is any way to be reclaimed, then
seeke out some marriage fit for his degree, which is the surest
bond of youth, and the strongest chaine to fetter affections that
can be found. Let let his wife be such a one as is neither much
nobler in birth, or farre more richer in goods, but according to
the wise saying: Choose one every waie as neere as may be,
equal

Euphiles and his Ephoebus.

equal in both, for they that do desire great desires, do rather
 marry themselves to the wealth, then to their wife.
 But to returne to the matter: It is most requisite that fa-
 thers, both by their discreet counsaile and honest conversation,
 be an example of imitation to their children; that they seeing in
 their Parents, as it were in a glasse, the perfection of maners,
 they may be encouraged by their right living to practise the
 like pietie. For if a father rebuke his child for swearing, and be
 himselfe a blasphemour, both he not see that in detesting his sons
 vice, he also noteth his owne: If the father counsaile his son
 to refraine wine as most unwholsome, and drinke himselfe im-
 moderately, both he not as well reprove his owne folly, as re-
 buke his sonnes: Age alway ought to be a mirror for youth:
 for where old age is impudent, there certainly youth must needs
 be shamelesse: where the aged have no respect of their honou-
 rable and gray haire, there the young gallants have little re-
 gard of their honest behaviour: and in one word to conclude all,
 where age is past gravity, there youth is past grace. The sum
 of all, wherewith I would have my Ephoebus indued, and how
 I would have him instructed, shall briefly appeare in this
 following: That he be of honest parents, nursed of his mother,
 brought up in such a place as is incorrupt, both for the eyes
 and maners, with such a person as is undefiled, of great scale,
 of profound knowledge, of absolute perfection, that he be in-
 structed in Philosophy, whereby he may attaine learning, and
 have in all Sciences a smack, whereby he may readily dispute
 of any thing: that his bodie be kept in his pure strength by ho-
 nest exercise, his wit and memory by diligent study: that he
 abandon all allurements of vice, and continually incline to
 vertue: which if it shall, as it may come to passe, then doe I
 hope that if ever Platoes Common weale shall flourish, that
 my Ephoebus shall be a Cittizen: that if Aristotle finde any hap-
 py man, it will be my child: if Tully confesse any to be an abso-
 lute Oratour, it will be my young youth. I am heere therefore
 Gentlemen, to exhort you, that with all industry you applye
 your

good example in
 his parents
 require

How a student
 should spend
 his time

Euphrates and his Ephcebus.

your mindes to the study of Philosophy, that as you profess
your selves Students, so you may be Students, that as you dis-
daine not the name of scholars, so you will not be found void
of the duty of scholars: let not your mindes be carried away
with vaine delights, as with travelling into farre and strange
Countries: where you shall see more richesnesse, then learne
vertue and wit. Neither with costly attire of the newe cut, the
Dutch hat, the French hose, the Spanish Rapier, the Italian
bill, and I know not what.

Cast not your eyes on the beautie of women, least ye cast a-
way your heart with follie: let not that sonne Rome where with
youth latched himself as fast as a fool, infect you: for as a sinow
being cut though it be healed, there will alwaies remain a scar,
or as fine linnen stained with black Inke, though it be washed
never so often, will haue an yron mole: so the minde once
mangled or maimed with loue, though it be never so well cured
with reason, or rooted by wisdom, yet there will appeare a
scar, by the which one may guesse the minde hath bene peared,
and a blemish, whereby one may iudge the heart hath beene sta-
ned. Refraine from dicing, which was the onely cause that Py-
reus was striken to the heart; and from banning, which was the
meanes that lost Iohn Baptists head: I am not he that will disal-
low honest recreation, although I detest the abuses: I speak
boldly vnto you, because I my selfe know you: what Athens
hath been, what Athens is, what Athens should be, I can guesse.
Let not every Iune and Alehouse in Athens be as if were your
chamber, frequent not those ordinary tables, where either for
desire of delicate rates, or the meeting of youthfull companions,
ye both spend your money vaine, and your time idly: imitate
him in life, whom you seeme to honor for his learning, Aristotle:
who was neuer seene in the companie of those, that idly be-
stowed their time.

There is nothing more swifter then time, nothing more
sweeter: we haue not as Seneca saith, little time to liue, but we
leele much, neither haue we a short life by nature, but we make
it short by naughtinesse: our life is long, if we know how to
vse

Euphues and his Ephoebus.

use it. Followe Apelles that cunning painter, which would let no day passe ouer his head without a line, without some labour. It was prettily said of Hesiodus, let vs endeavour by reason to excell beasts, seeing beasts by nature excell men, although strictly taken it be not so, for that, man is indued with a soule, yet taken touching their perfection of senses in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle see clearer: the Hutter smel better: the Whale heare lighter: Let vs therefore endeavour to excell in vertue, seeing in quality of the body wee be inferior to beasts.

Modesty 189 in 200

And heere I am most earnestly to exhort you to modestie, in your behaviour, to duty to your elders, to diligence in your studies. I was of late in Italy, where my eares glowed, and my hart was galled, to heare the abuses that raigned in Athens. I cannot tell whether those things sprang by the lewd and lying lips of the ignorant, which are alwayes enemies to learning, or by the reports of such as saw them, and sorrowed at them. It was openly reported of an old man in Naples, that ther was more lightnes in Athens then in all Italy, more wanton pouths of Schollers, then in all Europe besides, more Popists, more Atheists, more sects, more schismes, then in all the Monarchies of the world: which things, although I thinke they be not true, yet can I not but lament, that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but ther must be some fire, no great report, without great suspicion. I frame therefore your lines to such integrity, your studies to attaining of such perfection, that neither the might of the strong, neither the malice of the weak, neither the swift reports of the ignorant, bee able to spot you with dishonesty, or note you of vngodlines.

The greatest harme that you can do vnto the enuious, is to doo wel: the greatest cozraunce that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestow on your Parents, is to liue well, and to learne well: the greatest commodity that you can yeeld vnto your country,

Euphues and his Ephoebus.

is with wisdom to bestow that talent; that by grace was gi-
uen vnto you.

And heere I cannot choole but giue you that counsaile, that
an old man in Naples gaue me most wisely, although I had then
neither grace to follow it, neither will to giue care to it, desiring
you not to reiect it, because I did once despise it. It was thus
as I can remember word for word.

Descend into your owne consciences, consider with your
selues the great difference betwene seeing and being blind,
wit and wisdom, lone and lust. Be merry, but with mode-
sty: be sober, but not sullen: be valiant, but not too venturous:
Let your attyre be comely, but not too costly: your diet whole-
som, but not excessive, vse pastime as the word importeth, to
passe the time in honest recreation: mistrust no man without
cause, neither be thou credulous without prouise: be not light to
follow euerie mans opinion, neither obstinate to stand in your
owne conceits: serue God, feare God, lone God, and God will
so blesse you, as either your hearts can wish, or your friends
desire.

This was his graue and godly aduise, whose counsaile I
would haue you all to follow, frequent Lectures, vse disputations
openly, neglect not your private studies, let not degrees be gi-
uen for loue, but for learning, not for money, but for knowledge:
and because you shall be the better encouraged to followe my
counsaile, I will be as it were an example my selfe, desiring
you all to imitate me.

Euphues hauing ended his discourse, and finished those pre-
cepts which he thought necessary for the instruction of youth,
gaue his mind to the continuall study of Philosophy, inasmuch
as he became publique reader in the Vniuersity, with such com-
mendation, as neuer any before him: in the which he continued
for the space of ten yeeres, onely searching out the secrets of
Nature, and the hidden mysteries of Philosophy, and hauing
collected into three volumes his Lectures, thought for the pro-
fit of young Schollers to set them forth in print, which if hee
had done, I would also in this his Anatomie haue inserted, but
hee

*good Counsell
while yt is life
yt.*

more of the same

Euphues and his Ephebus.

hee altering his former determination, fell into this discourse with himselfe.

*1st Study of Euphues
persuaded & persuaded*
What Euphues, art thou so addicted to the studie of the heathen that thou hast forgotten thy God in heauen? that thy wit rather be employed to the attaining of humane wisdom, then diuine knowledge? Is Aristotle more deere to thee with his books then Christ with his blood? What comfort canst thou finde in Philosophy for the guiltie conscience? What hope of the resurrection? What glad tidings of the Gospel?

*Study of Euphues
persuaded & persuaded*
Consider with thy selfe that thou art a gentleman, yea, and a Gentle, and if thou neglect thy calling, thou art worse then a Jewe. Most miserable is the state of those Gentlemen, which think it a blemish to their Ancestors, and a blot to their owne Gentry, to reade or practise Diuinitie. They thinke it not sufficient for their felicity to ride well vpon a great horse, to bathe, to hunt, to haue a smache in Philosophy, neither thinking of the beginning of wisdom, neither the ende, which is Christ: only they account Diuinity most contemptible, which is, and ought to be most noble. Without this, there is no Lawyer be he neuer so eloquent, no Physician, be he neuer so excellent, no Philosopher, be he neuer so learned, no King, no Baylar be he neuer so royall in birth, so politike in peace, so expert in warre, so valiant in promise, but he is to be detested and abhorred.

Farewell therefore the fine and fild phrase of Cicero, the pleasant Elegies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rhetorick, farewell Philosophy, farewell all learning, which is not sprung from the bowels of the holy Bible.

In this learning shall we finde milke for the weake, and marrow for the strong, in this shall we see howe the ignorant may be instructed, the obstinate consoled, the penitent comforted, the wicked punished, the godly preferred: Oh, I would Gentlemen would sometimes sequester themselves from their stonie delights, and imploy their wittes in searching these heavenly and diuine mysteries. It is common, yea, and lamentable to

Euphues and his Ephoebus.

to see that if a yong yowth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine him, hee ^{will} imploie the one in the vaine intentions of loue, the other in the vile branery of pride: the one, in the passions of his mind, and promises of his Lable, the other, in furnishing of his body, and furthering of his lust. Whereof it cometh, that such vaine Ditties, such idle Sonnets, such enticing songs, are set soorth to the gaze of the world, and the griefe of the godly. I my selfe, knowe none so ill as my selfe, who in times past haue been so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and loath such vaine delights, so wisdom hath opened vnto mee the perfect gate to eternal life.

Besides this, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant intention which I might follow, no delicate phrase that might delight me: but now I see that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seeing without this all learning is ignorance: all wisdom meere folly: all wit, plaine bluntnesse: all iustice iniquity: all eloquence, barbarisme: all beautie, deformity: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the coming of my Saviour, and the newe Testament, wherein my Christ dooth suffer for my finnes, and is crucified for my redemption; whose bitter agonies should cause every good Christian into a shivering Ague, to remember his anguish, whose sweating of water and blood, should cause every deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light companie, all the disputations in schooles of Philosophie, and gave himselfe to the Touch-stone of holines in Diuinity, accounting all other things as most vile and contemptible.

the effects of a good Resolution

Euphues and his Epheebus:

of Euphues to the Gentlemen Schollers in

The two leaves ^{Q², Q³} of Part II, here inserted exactly with Q² & Q³ of ed. 1609 of which have been rightly inserted as Q², Q³ of which has a mounted title-page of 1631, but the 1609 ed. — At the point where in Part II will be found two leaves (Q², of 1631, as is proved by the misspelling "Epheebus" top of Q². — The binder has evidently

P. Warwick Bond.

Euphues and his England.

pose to further him, or his Art had overcome Natures cunning:
being himselfe both messenger of his

by mistake, correspond
Part II, so that they would
Part II in the present volume
which examⁿ. shews to be
these two leaves are missing
Q³) inserted from Part I
Euphues in the running-title at
by transposed the two leaves, as

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Euphues and his Epheobus.

¶ Euphues to the Gentlemen Schollers in Athens.



The Merchant that travaileth for gain, the Husbandman that toyleth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to live by his laboꝝ, all these after they have fattened themselves with sufficient, either take their ease, or lesse pain then they were accustomed: Hippomanes ceased to run when she had gotten the goal: Hercules to labour when he had obtained the victoꝝ: Mercurie to pipe when he had cast Argus in a slumber. Every action hath his ende, and then we leave to sweat when we have found the sweete. The Ant though she toyle in Sommer, yet in Winter shee leaueh to travaile. The Bee though shee delight to suck the faire flower, yet is she at the last cloyed with the honey. The Spider that weaveth the finest web, ceaseth at the last, when she hath finished her webbe. But in the action and studie of the mind (gentlemen) it is farre otherwise, for hee that tasteth the sweete of learning, endureth all the sower of labour. Hee that seeketh the depth of knowledg, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the ende: or like the Bird in the lime bush which the moze shee striveth to get out the faster shee sticketh in.

And certainly it may be said of learning, as it was said of Nectar, the drink of the Gods, the which the moze it was drunken, the moze it would overflow the brim of the Cup, neither is it farre unlike the stone that groweth in the River of Curia, the which the moze it is cut, the moze it increaseth.

And it saith with him that followeth it, as with him that hath the Droppie, who the moze he drinketh the moze hee thirsteth. Therefore in my mind, the Student is at lesse ease then the Oxe that draweth, or the Ass that carrieth his burthen, who neither at the boord when others eat, is void of laboꝝ, neither in his bed when others sleepe, is void of meditation.

But

Euphues and his England.

pose to further him, or his Art had overcome Natures cunning. This Pomegranat he took, being himselfe both messenger of his Letter, and the Maister, and insinuating himselfe into the company of the Gentlewomen, among whom also was Camilla, hee was welcomed, as well for that hee had bene long time absent, as for that hee was at all times pleasant: much good communication was there touching manie matters, which heere to insert, were neither conuenient, seeing it doth not concerne the historie, nor expedient, seeing it is nothing to the deliuerie of Philautus letter. But thus it fell out in the end. Camilla, whether longing for so faire a Pomegranat, or willed to aske it, yet loth to require it, she sodainlie complained of an old disease, wherewith shee many times felt her selfe grieved, which was an extreme heate in the stomacke, which aduantage Philautus marking, would not let slip when it was purposelie spoken, that she should not giue him the slip, and therefore as one glad to haue so conuenient a time to offer both his dutie and his deuotion, he began thus.

I haue heard, Camilla, of Physitions, that there is nothing either more comfortable, or more profitable for the stomack or inflamed Liuer, then a Pomegranat: which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time surprised with your maladie: and verily this will I say, that there is not one kirknell, but is able both to ease your paine, and to double your pleasure, and with that he gaue it to her, desiring that as shee felt the working of the potion, so shee would consider of the Physition.

Camilla, with a smiling countenance, neither suspecting the craft, nor the conueier, answered him with these thanks.

I thanke you, Gentleman, as much for your counsell as your courtesie: and if your cunning be answerable to either of them, I will make you amends for all of them: yet I will not open so faire a fruite as this is, vntill I feele the paine that I so much feare. As you please, quoth Philautus: yet if euery morning you take one kirknell, it is the way to pzeuent your disease: and mee thinks that you should be as carefull to worke means before it come that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered Camilla, to trie your Physicke, which

as

Euphues and his England.

as I know it can doe mee no great harme, so it may doe mee much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Physicke, but also very carefull for his Patient.

It behoueth (quoth Philautus) that he that ministreth to a Lady, bee as desirous of her health, as his owne credit, for that there redoundeth more praise to the Physitian that hath a care to his charge, then to him that hath onely a shew of his Art. And I trust Camilla will better accept of the good will I haue to rid her of her disease, then the gift, which must worke the effect.

Otherwise, quoth Camilla, I were very much to blame, knowing that in many, the behaviour of the man hath wrought more then the force of the medicine. For I would alwaies haue my Physitian of a cheerefull countenance, pleasantly conceited, and wel proportioned: that hee might haue his sharpe potions mixed with sweet counsell, and his sower drugges mitigated with merrie discourses. And this is the cause that in old time they painted the God of Physicke, not like Saturne, but Aesculapius, of a good complexion, fine wit and excellent constitution. For this I know by experience, though I be but young to learne, and haue not often bene sicke, that the sight of a pleasant and quicke witted Physitian, hath remoued that from my heart with falke, that hee could not withall his Treacle.

What might wel be, answered Philautus, for the man that wrought the cure, did perchance cause the disease, and so secret might the grief be, that none could heale you but he that hurt you, neither was your hart to be eased with any inward potion, but by some outward perswasion: and then it is no maruell if the ministring of a few words were more available then Mithridate.

Well Gentleman, said Camilla, I will neither dispute in Physicke wherein I haue no skill, neither answer you to your last surmises which you seeme to leuell at, but thanking you once againe both for your gift and good will, wee will vse other communication, not forgetting to aske for your friend Euphues, who hath not long time bene where he might haue bene welcommed at all times, and that he came not with you at this time, wee both maruell and would

Euphues and his England.

would faine know.

This question so earnestlie asked of Camilla, and so hardlie to bee answered of Philautus, nipped him in the head: notwithstanding, lest he should seeme by long silence to incurre some suspicion, hee thought a bad excuse better then none at all, saying, that Euphues was now adates become so studious, (or as he termed it, superstitious) that he could not himselfe so much as haue his company.

Belike, quoth Camilla, hee either espied some new faults in the women of England, whereby hee seeketh to absent himselfe, or some old haunt that will cause him to soyle himselfe. Not so, answered Philautus, and yet that it was said so, I will tell him.

Thus after much conference, many questions, and long time spent, Philautus, tooke his leaue, and being in his Chamber, wee will there leaue him, with such cogitations as they commonlie haue, that either attend the sentence of life or death at the Barre, or the answer of hope or despaire of their loues, which none can set downe but he that hath them, for that they are not to be offered by the coniecture of one that would imagine what they should bee, but by him that knoweth what they are.

Camilla the next morning opened the Pomgranat, and saw the Letter: which reading, pondering and perusing, shee fell into a thousand contrarieties, whether it were best to answer it or not. At the last, enflamed with a kinde of choler, for that she knew not what belonged to the perplexities of a louer, shee requited his fraud and lous, with anger and hate, in these tearmes or the like.

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I Did long time debate with my selfe, Philautus, whether it might stand with mine hono^r to send thee an answer: for comparing my place with my person, mee thought thy boldnes more then either good manners in thee would permit, or I with modestie could suffer; yet at the last, calling with my selfe that the heat of thy loue might cleane bee raced with the coldnesse of thy Letter, I thought it good to commit an inconuenience, that it might preuent a mischiefe, choosing rather to cut thee off short by rigour, then to giue thee any iot of hope of silence. Greene sores are to be dressed roughly, lest they fester: Lettars to be d^ralone in the beginning, lest they spread: King-woones to bee anointed when they first appeare,

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E uphues and his England.

appeare, lest they compasse the whole bodie, and the assaults of loue to be beaten backe at the first siege, lest they undermine at the second. Fire is to be quenched in the sparke, Weedes are to be rooted in the bud, follies in the blossome.

Thinking this morning to trie my Physicke, I perceiued thy fraud, insomuch that the kirkell that should haue cooled my stomack with moistnes, hath kindled it with choler, making a flaming fire where it found but hot embers: conuerting, like the spider, a sweete flower into a bitter poison. I am not, Philautus, an Italian Ladie, who commonlie are wooed with leasing, and won with lust, entangled with deceit, and exioied with delight, caught with sinne, and cast off with shame.

Fo2 mine owne part, I am too young to know the passions of a Louer, and too wise to beleue them: and so far from trusting any, that I suspect all: not that there is in euery one practise to deceiue, but there wanteth in me a capacitie to conceiue.

Seeke not then, Philautus, to make the tender twigge crooked by Art, which might haue growne straight by nature. Cozne is not to be gathered in the blade, but in the eare: no2 fruite to be pulled from the Tree when it is greene, but when it is mellow: no2 Grapes to be cut fo2 the presse when they first rise, but when they are full ripe: no2 young Ladies to bee sued vnto, that are fitter fo2 a rodde then a husband, and meeter to beare blowes then chilozen. You must not thinke of vs as of those in your owne Countrie, that no sooner are out of the cradle, but they are sent to the Court, and wooed sometimes befoze they are weaned, which bzingeth both the Reputation and their names, not in question onely of dishonestie, but into obloquie.

This I would haue thee to take fo2 a flat answer, that I neither meane to loue thee, no2 heereafter, if thou follow thy sute, to heare thee. Thy first practise in the Masque I did not allowe: the second by thy writing I mislike: if thou attempt the third meanes, thou wilt enforce mee to vtter that, which modestie now maketh me to conceale. If thy good will bee so great as thou tellest, seeke to mittigate it by reason, or time. I thanke thee fo2 it, but I cannot requite it, vnlesse thou either were not Philautus, or I not Camilla. Thus pardoning thy boldnesse vpon condition, and resting thy friend

Euphues and Atheos.

the order of the starres, the beautifullnes of the Element, the sight whereof might sufficiently induce vs to beleue they proceed not by chance, by nature or destiny, but by the eternal and diuine purpose of some omnipotent Deity. Whereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one above Nature, another would call him the first mouer, another the order of Nature, and so forth.

But why go I about in a thing so manifest, so cleare proofes so manifold? If thou deny the truth, who can proue it? If thou deny that blacke is black, who can by reason reprove thee, when thou opposeth thy selfe against reason? Thou knowest that manifest truths are not to be proued, but beleued, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to trie this by the touchstone of the Scriptures.

Will reade in the second of Exodus, that when Moses desired of God to know what he should name him to the Children of Israel: he answered, thou shalt say, I am that I am. Again, I am that I am. Again, He that is, hath sent mee vnto you. The Lord euen your God, he is God in the heauen above, and in the Earth beneath: I am the first, and the last I am: I am the Lord, and there is no other besides me. Again, I am the Lord, and there is none other, I haue created the light and made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare: He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the reines, hee that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euermolting. One at whole by all the Mountaines shall shake, whose seat is the lofty Cherubine, whose foot-stool is the earth. Inuisible, yet seeing all things, a iealous God, a loving God, miraculous in all pointes, in no part monstrous. Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whatsoeuer he be, that blasphemeth his name, for holy is the lord. It is written, bring out

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Euphues and Atheos.

out the blasphemer without the Tents, and let all those that heard him, lay their hands upon his head, and let all the people stone him. He that blasphemeth the name of the Lord shall die the death. Such a zealous god, that whosoever committed idolatry with strange Gods, hee will strike with terrible plagues. Turn not to idols, neither make Gods with hands, I am the Lord your God, Thou shalt make no image, which the Lord thy God abhorreth. Thou shalt have no new god, neither worship any strange Idol. For all the Gods of the Gentiles are devils. My sonnes keepe yourselves from Images, the worshipping of Idols is the cause of all evil, the beginning and the end. Cursed be that man that ingraceth any Images, it is an abomination before the Lord. They shall be confounded that worship graven Images, or glory in Idols. I will not give my glory to another, nor my praise to graven Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a living god, hearken what they say of such as be altogether incredulous. Every unbeliever that die in his incredulitie. What bee to those that be loose in hart, they beleene there is no God, and therefore they shall not be protected of him, the wrath of the Lord shall kindle against an unbelieving nation. If ye beleene not, ye shall not endure. Hee that beleeneth, shall not be damned. He that beleeneth not, is iudged already. The portion of the unbelievers, shall be in the Lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, any sparks of grace, pray thou to the Lord that he will cause it to flame, if thou have no feeling of faith, yet praise, and the Lord will give abundance: For as he is a terrible God, whose voice is like the rushing of many waters, so he is a merciful God, whose wordes are as soft as Dyle. Though he breathe fire out of his nosegills against sinners, yet is he milde to those that aske forgiveness. But if thou be obstinate, that seeing thou wilt not see, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharaos, and grace shall be taken away from thee with Saule.

Thus

*Judgm ag
blasphemy*

Idolatry forbidden

Unbelief condemned

*As God is terrible
so is he merciful*

Euphues and Atheos.

Thus saith the Lord, who so belongeth shall not perish, heaven and earth shall passe, but the worde of the Lord shall indure for ever.

Submit thy selfe before the throne of his Majesty, and his mercy shall save thee: Honour the Lord, and it shall be well with thee. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Be not like the Hypocrites, which honoꝝ God with their lips, but be farre from him with their hearts, neither like the sowe, that saith in his heart there is no God.

But if thou wilt still perseuer in thine obstinacy, thine end shall be worse then thy beginning the Lord, yea thy Saviour, shall come to be thy Judge, when thou shalt behold him com in gloꝝy with millions of Angels, and Archangels, when thou shalt see him appeare in thunderings and lightnings, and flashings of fire, when the mountains shall melt, and the heavens be wrapped vp like a scrowle, when all the earth shall tremble, with what face wilt thou behold his gloꝝy, that deniest his Godhead?

How canst thou abide his presence, that belonest not his presence? What hope canst thou haue to be saved, which diddest neuer acknowledge any to be thy Saviour? Then shall it be said vnto thee, and to all those of thy Sect, (vnlesse you repent) Depart all you workers of iniquity, there shall be weeping and gnashing of teeth. When you shall see Abraham, Isaac, & Iacob and all the Prophets in the Kingdome of God, and yet to be thrust out: you shall conceiue hate, and bring forth word, your owne consciences shall consume you like fire.

Here dost thou see Atheos, the threatenings against unbelieuers, and the punishment prepared for miscreants. What better and sounder proue canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witness: Consider with thy selfe that thy soule is immortall, made to the Image of the Almighty God: be not curious to enquire of God, but carefull to beleeue, neither be thou desperate if thou see thy finnes abound, but faithfull to obtain mercy, for

Euphues and Atheos.

the Lord will save thee, because it is his pleasure: search therefore the scriptures, they testifie of him.

Atheos. Truly Euphues you have said somewhat, but you go about contrary to the custome of schooles, which me thinks you should diligently observe, being a professed Philosopher: For when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture; as who should say, there was a relation betwene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whosoever therefore denieth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to prove one absurdity by another: If thou canst as substantially by reason prove the authority of scriptures to be true, as thou hast proved by Scriptures there is a God, then will I willingly with thee both believe the Scriptures, and worship thy God. I have heard that Antiochus commanded all the copies of the Testament to be burnt, from whence therefore have we these now booke, I thinke thou wilt not say by Revelation; therefore goe forward.

Euphues. I have read of the milke of a Tigresse, that the more salt there is thowne into it, the fresher it is; and it may be that either thou hast eaten of that milke, or that thou art the whelp of that Monster, for the more reasons that are beaten into thy head the more unreasonable thou seemest to be, the greater my authoritie serve, the lesser is thy believe. As touching the authority of Scriptures, although there be many arguments which do prove, pers, and enforce the wicked to confesse that the Scriptures come from God, yet by no other meane then by the secret testimony of the holy Ghost, our hearts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisdom of God, the doctrine sanowing nothing of earthliness, the goodly agreement of all parts among themselves, and especially the basenesse of contemptible words, uttering the high misteries of the heavenly Kingdom, are second helps to establish the Scripture.

moreover,

*Authority of the
Scriptures*

Euphues and Athicos.

Prophet, the antiquity of the scripture, whereas the Books of other Religions are later then the Books of Moles, which yet both not himself invent a new God, but setteth forth to the Israelites the God of their Fathers. Whereas Moles both no: hide the shame of Levy his Father, no: the murmuring of Aaron his brother, and of Mary his Sister, no: both advance his owne children: the same are arguments, that in his Booke is nothing fained by man. Also the miracles that harned, aswell at the publishing of the Law, as in all the rest of the time, are infallible proofes that the scriptures proceeded from the mouth of God: Also, whereas Moles speaking in the person of Jacob, assigneth government to the Tribe of Iuda; and where he telleth before of the calling of the Gentiles, wherof the one came to passe foure hundredeth years after, the other almost two thousand years: these are arguments, that it is God himselfe that speaketh in the Books of Moles.

to the antiquity

And the miracles

Whereas Esay telleth before of the captivity of the Jewes, and their restoring by Cyrus (which was bozne an hundred years after the death of Esay) and whereas Ieremie before the people were led away, appointed their exile to continue threescore and ten years. Whereas Ieremy & Ezechiell, being in far distant places the one from the other, doe agree in all their sayings. Where Daniel telleth of things to come five hundred years after. These are most certaine proofes to establish the authority of the bookes of the Prophets. The simplicity of the speech of the first three Evangelists, containing heavenly mysteries, the praise of Iohn, thondring from on high with weightie sentences, the heavenly light shining in the writings of Peter and Paul, the suddaine calling of Matthew from the receipt of custome, the calling of Peter and Iohn from the Fishers boats to the preaching of the Gospell, the conversion and calling of Paul being an enemy, to the Apostleship, are signes of the holy Ghost speaking in them. The consent of so many ages of sundry Nations, and of so diuers minds, in embracing the scriptures, and the rare godlinesse of some, ought to establish the authority thereof amongst vs. Also the blood of so

*to Prophecy
prophesying
to come*

*Signes of the
simplicity of
the words
of the Holy Spirit*

Euphues and Atheos.

many Martyrs, which for the confession thereof have suffered death with a constant and sober zeale, are undoubted testimonies of the truth and authority of the Scriptures.

*manifested by sundry
miracles.*
The miracles that Moses recounted, are sufficient to persuade us, that God, yea, the God of hosts set down the Scriptures. For this that he was caried in a cloud up into the mountaine: that there even unto the fortieth day he continued without the company of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sun-beams, that lightnings flashed round about, that thunder and noises were each where heard in the ayre, that a Trumpet sounded, being not sounded with any mouth of man. That the entry of the Tabernacle by a clowde set betwene, was kept from the sight of the people, that his authority was so miraculously re-neged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocks broken with a rod, did by and by poure forth a River. that at his prayer it rained Manna from Heaven. Did not God herein commend him from heaven as an undoubted Prophet?

Now as touching the tyrannie of Antiochus, which commanded all the Books to be burned: herein Gods singular providence is seene, which hath alwayes kept his word, both from the mighty that they should not extinguishe the same, and from the malicious, that they could never diminish it. There were divers copies which God of his great goodnesse had kept from the bloody proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might be published unto the whole world. The Hebrew tongue lay not onely unesteemed, but almost unknowne, and surely, had it not bene Gods will to have his Religion provided for, it had altogether perished.

Thou seest Atheos, how the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to strive against the truth, I must answer thee, as an olde Father answered a

young

Euphues and Atheos.

young foole, which needs would knowe what God did be-
fore he made Heauen; to whom he said Hell, for such curious
inquisitors of Gods secrets, whose wisdome is not to be com-
prehended: for who is he that can measure the winde, or weigh
the fire, or attaine unto the unsearchable iudgements of the
Lord? Besides this, where the Holy Ghost hath ceased to set
downe, there ought we to cease to enquire, seeing we haue the
sufficiencie of our salvation contained in the holy Scripture. It
were an absurdity in Schooles, if one being viced with a place
of Aristotle, could find no other shift to answere a blanke, then in
doubting whether Aristotle spake such words or no. Shall it
then be tollerable to denie the Scriptures, hauing no other co-
lour to answere an incontinencie, but by doubting whether they
proceed from the holy Ghost? But that such doubts arise among
many in our age, the reason is their little faith, not the sufficient
proofe of the same.

Thou mayest as well demand, how I prone white to be
white, or blacke blacke, and why it should be called white ra-
ther then graine. Such grosse questions are to be answered
with slender reasons, and such idle heads should be scuffed with
able answers. He that hath no motion of God in his minde,
no feeling of the spirit, no taste of heavenly things, no remorse of
conscience, no spark of grace, is rather to be confounded by tor-
ments then reasons, for it is an euident and infallible signe,
that the holy Ghost hath not sealed his conscience, whereby he
might cry Abba Father. I could alleadge Scripture to prone
that the godly should refrain from the company of the wicked,
which although thou wilt not beleue, yet will it condemn thee.
S. Paule saith, I desire you brethren, that you abstaine from
the company of those that walke inordinately. Again, My
Sonne, if sinners that flatter thee, give no eare vnto them, flee
from the euill, and euill shall fly from thee.

And surely, were it not to confute thy detestable Heresie,
and bring thee if it might be, to some taste of the holy Ghost, I
would abandon all place of thy abode, for I thinke the ground ac-
curst, wherein thou standest. Thy opinions are so monstrous,
that

Euphues and Atheos.

that I cannot tell whether thou wilt call a doubt, also whether thou have a soule or no: which if thou do, I meane not to waste time in prouing that which thine infidelity will not permit thee to beleene; for if thou hast as yet felt no taste of the Spirit working in thee, then sure I am, that to proue the immortality of the soule were bootlesse: if thou have a secret feeling, then it were needlesse. And God grant thee that glowing and sting in conscience, that thy soule may witnes to thy selfe that there is a living God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot do with my perswasion, I will not leaue to attempt with my prayer.

Atheos, Say say a while good Euphues, and leaue not him perplexed with fear, whom thou mayest make perfect by faith: for now I am brought into such a double & doubtfull distresse, that I know not how to turn: If I beleene not the Scriptures, then shall I be damned for unbeliefe: if I beleene them, then shall I be confounded for my wicked life. I know the whole course of the Bible; which if I should beleene, then must I also beleene that I am an abject. For thus saith He to his sonnes: If man sinne against man, God can forgive it, if against God, who shall intreat for him. He that sinneth is of the Diuell, the reward of sin is death, thou shalt not suffer the wicked to live: take all the Princes of the people, and hang them against the Sunne on Gibbets, that my anger may be turned from Israel. These sayings of holy Scripture cause me to tremble & shake in every sinew.

Againe, thus saith the holy Bible; Now shall the scourge fall upon thee, for thou hast sinned: behold I am a curse before you to day, if you shall not hearken vnto the commandments of the Lord, all they that haue forsaken the Lord shall be confounded. Furthermore, where threats are pointed out against sinners, my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement, saith the Lord, and I will be a swift and severe witness: offenders, adulterers, and those that haue committed perjury, and retained the duties of hirelings,

Euphues and Atheos.

hirelings, oppressed the widowes, misled the stranger, and those that have not feared mee the Lord of Hosts, Out of my mouth shall come a two-edged sword.

Behold, I come quickly, and bring my reward with mee, which is, to yield to every one according to his deserts.

Great is the day of the Lord, and terrible, and who is he that can abide it? What shall I then doe, when as the Lord shall arise to iudge, and when he shall demand, what shall I answer? Besides this, the names that in holy Scriptures are attributed to God, bring a terror to my guilty conscience. He is said to be a terrible God, a God of reuenge, whose voyce is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who may annoy the day of vengeance to com? If I go to Heaven, that is his seat: if into the earth, that is his secret-holds: if into the depth, there is he also.

Who can hide himselfe from the face of the Lord, or where can one hide him that the Lord may not finde him? His words are like fire, and the people like drie wood, and shall be consumed.

Euphues. Although I cannot but reioyce to heare this acknowledgement a God, yet must I needs lament to see thee so much distrust him. The Diuell that roaring Lyon, seeing his prey to be taken out of his lawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitfull Physician, which recounteth all things that may endamage the Patient, neuer telling any things that may recure him.

Let not thy conscience be agrieued, but with a penitent heart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father: as Christ is a Judge, so he is a Sauer: as there is a Law, so there is a Gospell: though God haue leaden handes, which

*Comfortable
expressions*

Euphros and Archeos.

When they strike pay home, yet hath he leaden soles, which are as stone to overtake a sinner. Heare therefore the great comfort flowing in every lease and line of the Scripture, if thou be penitent.

places of comfort.

I my selfe am even he, which doth blot out thy transgressions, and that for mine own sake, and I will not be mindful of thy sinnes. Behold the Lords hand is not shortned that it cannot save, neither his care heavy, that it cannot heare. If your sinnes were as Crimson, they shal be made whiter then snow. and though they were redde as Scarlet, they shall be made like white wool: If we confesse our offences, he is faithfull and just; so that hee will forgive vs our sinnes. God hath not appointed vs unto wrath, but unto salvation, by the meanes of our Lord Iesus Christ: the earth is filled with the mercy of the Lord. It is not the will of your Father which is in Heauen, that any one of these little ones should perish. God is rich in mercy, I will not the death of a sinner, saith the Lord God, returne and live. The Sonne of man came not to destroy, but to save. God hath mercy vpon all, because he can do all. God is mercifull, long suffering, and of much mercy. If the wicked man shall repent of his wickednes which he hath committed, and keepe my commandements, doing iustice and iudgement, hee shall live the life, and shall not die. If I shall say vnto the sinner, thou shalt die the death, yet if he repent and do iustice, he shall not die.

motives to have trust in God.

Call to thy minde the great goodnesse of God in creating thee, his singular love in giving his Sonne for thee. So God loved the world, that he gave his onely begotten Sonne, that whosoever belesveth in him might not perish, but have everlasting life. God hath not sent his Sonne to iudge the world, but that the world might be saved by him. Can the Mother, saith the Prophet, forget the child of her wombe? although she be so unnatural, yet will I not be unmindfull of thee. There shall be more ioy in heauen for the repentance of one sinner, then for ninety and nine iust persons. I came not (saith Christ) to call the righteous, but sinners to repentance. If any man sinne,

Euphues and Atheos.

we an haue aduocate with the Father Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole world. I write vnto you little children, because your sinnes bee forgiven, for his name sake. Doth not Christ say, that whatsoeuer wee shall aske the Father in his name, we shall obtaine? Doth not God say: This is my beloved Sonne in whome I am well pleased, heare him?

I haue read of Themistocles, which hauing offended Phillip the King of Macedonia, and coulde no way appease his anger, meeting his yong Sonne Alexander, tooke him in his armes & met Phillip in the face: Phillip seeing the smiling countenance of the child, was well pleased with Themistocles: Euen so, if through thy manifold sinns and hainous offences, thou prouoke the heauie displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neyther can nor will be angry with thee. If thou haue denied thy God, yet if thou goe out with Peter & weepe bitterly, God will not deny thee. Though with the prodigall Sonne thou wastow in thine owne wilfulnesse, yet if thou returne again sorrowfull, thou shalt be receaued. If thou be a greivous offender, yet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was enforced through the horrour of death, to crie with a loude voice, Eloi, Eloi, lama labacrhani, My God my God, why hast thou forsaken me, and with a groaning spirit to saie, my soule is heauie vnto the death, carry beere and watch: and againe, Father, if it bee possible let this cup passe from mee. Remember howe hee was crowned with thornes, crucified with thornes, scourged and hanged for thy saluation, howe he sweate water and blood for thy remission, howe hee endured even the tormentes of the damned spirits for thy redemption, howe hee overcame death, that thou shouldest not die, howe hee conquered the diuel that thou mightest

*script of an
early Prince*

*greatest penes
pardon*

*considerations
of Christ his
passion*

Euphues and Atheos.

test not be damned. When thou shalt record what he hath done to purchase thy freedom, how canst thou dreame bondage? When thou shalt behold the agonies and anguish of minde that hee suffered for thy sake, how canst thou doubt of the release of thy soule? When thy Saviour shall bee thy Judge, why shouldst thou tremble to heare of iudgement? When thou hast a continuall Mediatour with God the Father, how canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing hart, and a waiting minde for thy offences, who hath promised, that at what time soeuer a sinner repenteth him of his sinnes, he shall bee forgiven: who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knock, the way to them that seek the truth, the rock, the corner stone, the salnes of time, it is he that can and will poure Oyle into thy wounds. Who absolved Marie Magdalen from her sinnes, but Christ? Who forgave the theefe his robbery & manslaughter, but Christ? Who made Mathew the Publican and tolegatherer, an Apostle and Preacher, but Christ? Who is that good shepheard, that fetched home the strate sheepe so lovingly vpon his shoulders, but Christ? Who received home the lost Sonne, was it not Christ? Who made of Saule a persecuter, Paul an Apostle, was it not Christ? I passe over diuerse other Histories both of the old and newe Testament, which do abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and blood shedding, Death hath lost his sting, the diuel his victorie, and that the gates of hell shal not preuaile against thee. Let not therefore that blood of Christ be shed in vaine, by thine obstinate and hard hart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousness.

Atheos. Well Euphues, seeing the holy Ghost hath made thee amean to make me a man (for before the last of the Gospel I was

Letters of Euphues.

was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not only confesse my Christ faithfull, but also preach him freely, that I may not onely be a minister of his word, but also a Martyr for it, if it be his pleasure.

See the change

¶ Euphues, howe much am I bound to the goodnesse of almighty G D D, which hath made me of an Infidell a beleener, of a cast away a Christian, of an heathenly Pagan, a heathenlie Protestant. ¶ Howe comfortable is the feeling and tast of grace, howe ioyfull are the glad tydings of the Gospel, the faithfull promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I knowe not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse. I see nowe the addes betweene light and darkenesse, faith and forwardnesse, Christ and Beliall. Be thou Euphues a witness of my faith, seeing thou hast bene the instrument of my beleefe, and I will pray that I shewe it in my life: as for thee I account my selfe so much in thy debt, as I shall neuer bee able with the losse of my life to render thee thy due: but God which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

make the resolution

Euphues. ¶ Atheos, little is the debt thou owest mee, but great is the comfort I have receaved by thee. Give the praise to God whose goodnesse hath made thee a member of the mysticall body of Christ, and not onely a brother with his Sonne, but also a co-heiritour with thy Saviour.

There is no heart so hard, no heathen so obstinate, no miscreant or infidell so impious, that by grace is not made as supple as Dyle, as tractable as a sheepe, as faithfull as any.

The Adamant though it be so hard that nothing can bruse it, yet if the warme blond of a Goate be powred vpon it, it bursteth: Euen so although the heart of the Atheist and unbeleener be so hard that neither reward nor reuenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ, doo but once touch it, it repteib in

lander,

Letters of Euphues.

sonder, and is enforced to acknowledge an omnipotent and ever lasting Iehouah. Let vs therefore both (Atheos I will not now call thee, but Theophilus) fly vnto that Christ which hath through his merite, not our merits, purchased for vs the inheritance of ever lasting life.

Certaine Letters writ by Euphues to his friends.

Euphues to Philautus.



If the course of youth had any respect to the state of age, or the living man any regard to the dying world, wee would with greater care, when wee were younge, thinne those things which should grene vs when we be olde: and with more senectitie direct the sequell of our life, for feare of present death. But such is either the unhappinesse of mans condition, or the vntowardnes of his crooked Nature, or the wilfulnes of his mind, or the blindnes of his heart, that in youth he surfeteth with delights, preventing his age: or if he liue, continues in dotage, forgetting death. It is a world to see, how in our flourishing time when we best may, we be worst willing to thynke: and how in the vading of our dayes, when wee most should, wee haue least desire to remember our end.

Thou wilt muse Philautus to heare Euphues preach, who of late had more mind to serue his Ladie, then to worship his lord. Ah Philautus, thou art now a Courtier in Italie, I a Scholler in Athens: and as harde it is for thee to followe good counsaile, as for me to enforce thee, seeing in thee there is little will to amend, and in me lesse authoritie to command, yet will I exhort thee as a friend, I would I might compell thee as a Father. But I haue heard, that it is peculiar to an Italian to stand in his owne conceits, and to a Courtier neuer to be controld, which causeth mee

Letters of Euphues.

me to feare that in thee, which I lament in others. That is
 that either thou seeme too wise in thine owne opinion, thinking
 scoyne to be taught, or too wilde in thy attempts, in receiving
 admonishment. The one proceedeth of selfe-love, and so thy
 name importeth: the other of meere follie, and that thy nature
 sheweth: thou lookest I should craue pardon for speaking so
 boldlie. No Philautus, I meane not to flatter thee, for then
 I should incurre the suspicion of fraud. Neither am I determi-
 ned to fall out with thee, for then might the wise convince me of
 follie. But thou art in great credite in the Court, and what then?
 Shall thy credite with the Emperour abate my courage to my
 God? Or thy haughtie lookes quench my kindled love? Or thy
 gallant shew aslake my good will? Hath the Courtier any pre-
 rogative about the Clowne, why he should not be reprehended?
 Doth his high calling not only give him a commission to sinne,
 but remission also if he offend? Doth his preheminance in the
 Court, warrant him to oppresse the poore by might, or acquite
 him of punishment? No Philautus. By how much more thou
 excellest other in honours, by so much the more thou oughtest to
 errecede them in honestie: and the higher thy calling is, the bet-
 ter ought thy conscience to bee: and as farre it becometh a Gen-
 tleman to be from pride, as he is from poverty: and as neere to
 gentlenesse in condition, as hee is in blood: But I will descende
 with thee to particulars.

It is heere reported for a truth, that Philautus hath given
 over himselfe to all deliciousnes, desiring rather to bee dandled
 in the laps of Ladies, then busied in the studie of good Letters:
 And I would this were all, which is too much, or the rest a lye,
 which is too monstrous. It is now in every mans mouth, that
 thou, yea, thou Philautus, art so holde of curtesie, that thou hast
 almost forgotten common sence and humanitie, having neither
 care of Religion (a thing too common in a Courtier) neither re-
 gard of honesty or any vertuous behauiour. O Philautus, dost
 thou live as thou shouldest never die, and long as thou shoul-
 dest never mourne? art thou so simple that thou dost not knowe
 from whence thou camest, or so insull, that thou carest no-

Letters of Euphues.

whither thou goest: what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great Wrestler began to weepe when hee sawe his armes byawne fallen and weake, saying: Strength, strength, is but vaine: Helene in her newe glasse, viewing her olde face, with smiling countenance, cryed: Beautie where is thy blaze.

Croesus with all his wealth, Aristotle with all his wit, all men with all their wisdom, haue and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish felt, the French Kusse, thy crewe of Russians, all thine attire mishapen to make thee a Monster, and all thy time mispent to shewe thee unhappie: What should I goe about to decipher thy life, seeing thy beginning sheweth the ende to be naught? Art not thou one of those Philaurus, which seeketh to winne credit with thy superiours by flatterie, and wzing out wealth from thy inferiours by force, and undermine thy equals by fraude? Dost thou not make the Court, not onely a coner to defend thy selfe from wrong: but a colour also to commit iniurie? Art not thou one of those, that hauing gotten on this scene the Cognisance of a Courtier, hast shaken from thy skirts the regard of curtesie? I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare me the Poet saith too truely, Exeat aula qui vult esse pius, virtus & summa potestas non coeunt. Is not pietie turned all to policie, sayth to fore-sight, iudice to rigour? Doth not he best thynke that worst deserueth, and be rule all the Countrie that hath no conscience? Doth not the Emperours Court grow to this insolent blindness, that all that see not their follie, they account fooles: all that speake against it, precise? laughing at the simplicitie of the one, and threatning the boldnesse of the other. Philaurus if thou wouldest with due consideration way, how farre a Courtiers life is from a sounde beleefe, thou wouldest either frame thy selfe to a new trade, or else amend thine old manners: pea, thou wouldest with Crates leaue all thy possessions, taking thy books, and trudge to Athens

and

Letters of Euphues.

and with Anaxagoras, despise wealth, to attaine wisdom: If thou haddest as greafe respect to die wel, as thou hast care to live wantonly, thou shouldest with Socrates seek how thou mightest peece to death, rather then with Aristippus search how to prolong thy life.

Doest thou not knowe that where the tree falleth, there it lieth? and euerie ones deaths day, is his doomes day: That the whole course of life is but a meditation of death, a pilgrimage, a warfare? Hast thou not read, or dost thou not regard what is written, that wee shall all bee cited before the Tribunall seate of God, to render a straight account of our Stewardship? If then the reward be to be measured by thy merites, what boote canst thou seeke for but eternall paine, which heere liest in continual pleasure? So shouldest thou live as thou maigest die, and then shalt thou die to live.

Wert thou as strong as Sampson, as wise as Salomon, as holy as David, as faithfull as Abraham, as zealous as Moses, as good as any that ever liued, yet shalt thou die as they haue done, but not rise againe to life with them, vnlesse thou live as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. Philautus, if thou search thy selfe and find not sinne, then is thy case almost curelesse. The Patient, if Physicians are to bee credited, and common experience esteemed, is the neereff death when he thinketh himselfe past his disease, and the lesse grieue he feeleth, the greater fits he endureth: the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth the sooner it festereth.

It is said, that Thunder brenteth the tree, but breaketh not the Bark, and pearceth the blade, and neuer hurteth the Scabbard: euen so dooth sinne wound the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace
Christ,

Christ, leave the Court, follow thy God, prefer holmes before honour, honestie before promotion, Religion and uprightnes of life, before the onclashing desires of the flesh: remember the Bee, which out of the sweetest and bitterest Time, sucketh moile and sweete Honey. And if thou canst, out of the Court, a place of more pomp then pietie sucke out the true iuice of perfection: but if thou see in thy selfe a will rather to goe forward, if the glittering face of faire Ladies, or the glittering shew of lusty gallants, or courtly fare, or any delicate thing, seeme to entice thee to farther lewdnes, come from the Court to Athens; and so in shunning the causes of euill, thou shalt soone escape the effect of thy misfortune: the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou beapest to thy soule. Examine thine owne conscience, and see whether thou hast done as is required: if thou haue, thank the Lord, and pray for increase of grace: if not, desire God to giue thee a willing mind to attaine faith and constancy to continue to the end.

Euphues to Eubulus.

I salute thee in the Lord, &c. Although I was not so witty to followe thy graue aduise when I first knewe thee, yet doe I not lacke grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct mee in my youth, thou shouldest now with lesse grieue endure thy late losse, and with little care leade thy aged life.

Thou weepest for the death of thy Daughter, and I laugh at the fallie of the Father, for greater vanitie is there in the minde of the mourner, then bitterness in the death of the deceased. What she was amiable, but yet sinfull: but shee was young and might haue liued, but shee was mortall and must haue died. I but her youth made thee often merrie, I but thine age shoulde once make thee wise: I but her Greene yeares were vnfit for death

death. I but thy hoarie haire should despise life. Knowest thou not Eubulus, that life is the gift of God, death is the due of Nature, as we receive the one as a benefit, so must we abide the other of necessity. Wise men haue founde that by learning, which olde men should know by experience, that in life there is nothing sweet, in death nothing sorrow. The Philosophers accounted it the chiefest felicitie never to bee borne: the second, soone to die. And what hath death in it so hard, that we should take it so heauily? Is it strange to see that cut off, which by nature is made to be cut off? Or that melted, which is fitt to be melted? Or that burnt, which is apt to be burnt? Or man to passe that is borne to perish? But thou grantest that she should haue dyed, and yet art thou sorrowfull because she is dead.

Is the death the better, if it bee the longer? No truelle. For as neither he that singeth most, or prayeth longest, or ruleth the bearme oftene, but he that dooth it best, deserueth greatest praise: so hee that hath most yeres, but many vertues, nor hee that hath grayest haire, but greatest goodnesse, liueth longest. The chiefe beautie of life consisteth not in the numbering of many dayes, but in the vsing of vertuous dooings. Amongst Plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest Beasts killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doo we enter into life, to the end we should set down the day of our death, but therefore doo we liue that we may obey him that made vs, and bee willing to die whensoever hee shall call vs.

But I will aske thee this question, whether thou wouldest the losse of thy Daughter for thine owne sake, or for hers: if for thine owne sake, because thou didst hope in thine age to recover comfort, then is thy loue to her but for thy commoditie, and therein thou art but an unkinde Father: if for hers, thou doost misstrust her saluation, and therein thou shewest thy unconstant faith. Thou shouldst not weepe that she hath runne

fast, but that thou hast gone too slowe, neyther ought it to greene thee that she is gon to her home with a few years, but that thou art to go with many.

But why goe I about to vse a long processe to a litle purpose? The bud is blasted as soone as the blowne Rose, the wind taketh off the blossome as well as the fruit, Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the praise of death, but to note the necessitie: neyther to write what loyes they receaue that die, but to shew what paines they indure that liue. And thou which art euen in the wane of thy life, whom Nature hath nourished so long, that now shee beginneth to nod, mayst well knowe what griefes, what labours, what paines are in age, and yet wouldest bee eyther yong to indure manie, or elder to bide moze. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it moze glorious to be buried with an honest name. Age sayest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnes that cometh by the end, and the badnes which was by the beginning. Take the death of thy daughter patiently, and looke for thine owne speedilie, so shalt thou performe both the office of an honest man, and the hono: of an aged father, and so farewell.

Euphues to Philautus touching the death of
Lucilla.

I haue receaued thy Letters, and thou hast deceiued mine expectation: for thou seemest to take moze thought for the losse of an harlot, then the life of an honest woman. Thou writest that shee was shamefull in her trade, and shamelesse in her end. I bolde thee: it is no maruills that shee which liuing practised sinne, should dying bee bolde of shame: neyther could there be any great hope of repentance at the hour of death, where there was no regard of honest reputation in time of life.

Shee was stricken suddainly, being troubled with no sickness. It may be, for it is commonly seene, that a full life is rewarded with a suddaine death, and a sweete beginning, with a sower end.

Thou addest mozeouer, that shee being in great credite with the States, died in great beggerie in the streetes. Certes it is an old saying: That who so liueth in the court, shal die in the strate, she hoped there by delights to gaine money, and by her deserts, purchased misery, they that seek to climbe by pryuy sinne, shall fall with open shame, and they that comēt to swim in vice, shall sinke in vanities to their otone perils.

Thou sayest, that for beauty she was the Helen of Greece, and I durst sweare, that for beautillesse she might bee the monster of Italie. In my minde, greater is the shame to bee accounted an harlot, then the praise to bee esteemed amiable. But where thou art in the Court, there is moze regarde of beautie then of honestie, and moze are they lamented that die viciously, then they loued that liue vertuously: for thou gapest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all parts of her body, and so little piety in the soule, should be as it were snatched out of the lawes of so many yong Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I Greene for thy lewdenesse: neyther canst thou sorrow moze to see her die suddainely, then I to heare thee liue shamefully.

If thou meannest to keepe me as a friend, shake off those vaine loves and daliance with women, beleene me Philautus, I speak it with salt teares trickling downe my cheekes, the life thou liuest in the Court, is no lesse abhorred then the wicked death of Lucilla detested, and moze art thou scorned for thy folly, then she hated for her filchynesse.

The euill end of Lucilla, shoulde mooue thee to beginne a newe life: I haue often warned thee to shun thy wonted trade, and if thou loue me as thou protestest in thy Letters, thou leaue all thy vices, and shewe it in thy life. If thou means not to

amend thy manners, I desire thee to write no more to mee, for I will neyther answer thee, nor read them. The Jennet is as soone broken with a wand as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the end that Livia is sicke: truly I am sorrie, for shee is a maiden of no lesse comelinesse then modestie: and hard it is to indge, whether shee deserves more prayse for her beauty with the amazons, or admiration for her honestie of the vertuous: if thou love mee, embrace her, for she is able both to satisfie thine eye for choyce, and instruct thy heart with learning. Commend me unto her, and as I praise her to thee, so will I praise for her to God, that eyther she may have patience to endure her trouble, or deliuerance to escape her perill.

Thou desirest me to send thee the Sermons which were preached of late in Athens, I have fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as readie to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor me of my cost. And thus farewell.

Euphues to Botionio to take his exile patiently.

If I were as wise to giue thee counsaile, as I am willing to do thee good, or as able to set thee at libertie, as desirous to haue thee free, thou shouldest neyther want good aduice to guide thee, nor sufficient help to restore thee. Thou takest it beautilie, that thou shouldest be accused without colour, and banished without cause: and I think thee happle to be so well ridde of the Court, and be so boide of crime.

Thou sayest banishment is bitter to the free borne, and I deeme it the better, if thou be without blame. There bee manie meates which are softer in the mouth, and sharpe in the maue, but if thou mingle them with sweete sauces, they yeeld both a pleasant

pleasant fast, & whole some nourishment. Diners colours offend the eyes, yet hauing greene among them, whet the sight. I speak this to this end, that though thy exile seeme grieuous to thee, yet guiding thy selfe with the rules of Philosophie, it shall be more tollerable: he that is colde, doth not couer himselfe with rare, but with clothes: he that is washed in the raine, doth himselfe by the fire, not by his fancy, and thou which art banished oughtest not with teares to bewaile thy hap, but in wisdom to heale thy hurt.

Nature hath giuen to man a Countrey, no more then she hath house or lands, or linings. Socrates would neither call himselfe an Athenian, neither a Grecian, but a Citizen of the worlde. Plato would neuer account him banished, that had the Sonne, Ayre, Water, and Earth, that he had before, where he felt the Winters blast and the Summers blaze, where the same Sonne, and the same Moone shined: whereby he noted, that euery place was a Countrey to a wise man, and all parts a Palace to a quiet minde.

But thou art driuen out of Naples: that is nothing. All the Athenians, dwelt not in Colliton, nor euery Corinthian in Grecia, nor all the Lacedemonians in Pitania. Howe can any part of the worlde be distant far from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the heauens:

Learne of the Bée, as well to gather honey of the weed as the flower, and out of farre Countries, to liue as well as in thine owne. Bée is to be laughed at, which thinketh the Moone better at Achens then at Corinth, or the Honey of a Bessweeter that is gathered in Hybla, then that which is made in Manrua. When it was cast in Diogenes teeth, that the Sinoponeres, had banished him Pontus, pea (saide he) I them of Diogenes. I may say to thee, as Straconicus sayd to his guest, who demaunded what fault was punished with exile, and he answering, falsehood, why then saide Straconicus, doost not thou practise decelte, to the ende thou mayst auoide the mischieses that flowe in thy Countrey.

And surely, if conscience be the cause thou art banished the Court, I account thee wise in being so precise, that by the using of better thou mayest be exiled the place of vice. Better it is for thee to live with honestie in the Countrey, then with honour in the Court, and greater will thy praise be in sipping banishment, then thy pleasure in following traynes. Choose that place for thy Pallace which is most quiet, custome will make it thy Countrey, and an honest life will make it a pleasant living. Philippe falling in the dust, and seeing the figure of his shape perfect in the we: Good God, saide he, we desire the whole earth, and see how little serveth.

Zeno hearing that his only Bark wherein all his wealth was shipped, to have perished, cried out: Thou hast done well Fortune to thrust me into my gown again to embrace Philosophy: Thou hast therefore in my mind great cause to reioyce, that God by punishment hath compelled thee to strictnesse of life, which by liberty might have bene growne to lecherousnesse. When thou hast not one place assigned thee therein to live, but one forbidden thee, which thou must leave, then thou being denied but one, that excepted, thou must choose any. Poisoner, his dispute with thy selfe, I beare no office, whereby I should either for feare please the Poble, or for gaine oppress the needie. I am no Arbitrer in doubtfull cases, whereby I should either pervert iustice, or incurre displeasure. I am free from the broiles of the strong, and malice of the weak. I am out of the injuries of the seditions, and have escaped the threats of the ambitious. But as he that having a faire Orchard, seeing one tree blasted, recounteth the discommoditie of that, and passeth over in silence the fruitfulness of the other: So he that is banished, doth alwaies lament the losse of his house, and the shame of his exile, not rejoycing at the libertie, quietnesse, and pleasure that hee enjoyeth by that sweet punishment.

The Kings of Persia were deemed happy, in that they passed their Winter in Babylon, in Media their Sommer, and the Spring in Susis. And certainly the exile in this may be as happy, as any King in Persia, for hee may at his leasure beginne his
owne

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owne pleasure, leade his Winter in Athens, his Sommer in Naples, his Spring in Argos. But if he haue any businesse in hand, hee may studie without trouble, sleepe without care, and wake at his will without controlement.

Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes: the Courtier suppeth when the King is satisfied, but Botonio may not eate when Botonio is an hungred. But thou sayst that banishment is shamefull. No truely, no more then pouertie to the content, or gray haire to the aged. It is the cause that maketh thee shame: if thou wert banished upon choller, greater is thy credite in sustaining wrong, then thine enemies in committing inturie: and lesse shame it is to thee to bee oppressed by might, then they are that wrought it for malice: but thou fearest thou shalt not thine in a strange Nation, certainly thou art more afraide then hurt.

The Pine tree groweth as soone in Pharos as in Ida, the Nightingall singeth as sweete in the Deserts as in the woods of Oree. The wise man kneth as well in a farre Countrie, as in his owne home. It is not the Nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is apt for any fish, that it is a bad ground where no fisher will grow, that to the wise man all Lands are as fertile as his owne inheritance, I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the cleerenes of thine owne conscience with the spight of thine enemies quarrell, so shalt thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Euphues,

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Euphues to a yong Gentleman in Naples named Alcus, who
leauing his studie, followed all lightnes, and liued both shame-
fully and sinfully, to the grieve of his friends; and discre-
dite of the Vniuersitie.

If I should talke in words of those things, which
I haue to conferre with thee in writings, certes
thou wouldest blush for shame, and I weepe for
sorrow: neither could my tongue utter that with
patience, which my hands can scarce write with
modestie, neither could thine eares heare that without glow-
ing, which mine eyes can hardly view without grieve. Ah Al-
cus, I cannot tell whether I should lament in thee thy want of
learning, or thy wanton living, in the one thou art inferior to
all men, in the other, superiour to all beasts. Inasmuch as thou
seest thy dull witte, and marketh thy slowward will, may well say,
that he neuer saw smack of learning in thy doings, nor sparke
of Religion in thy life. Thou onely vaunted of thy Gentrie,
truely thou wast made a Gentleman, before thou knewest what
honestie meant, and no more hast thou to boast of thy stock, then
he that being left rich by his father, dieth a begger by his folly.
Nobilitie began in thine Ancestours, and ended in thee: and
the generositie that they gained by vertue, thou hast blotted
with vice.

If thou claime Gentrie by pedigree, practise gentlenesse by
thine honestie, that as thou challegest to bee noble by blood,
thou maist also prove noble by knowledge: otherwise shalt thou
hang like a blast among the faire blossoms, and like a staine in
a peece of white Lawne. The Rose that is eaten with the can-
ker, is not gathered because it groweth on that stalk that the
sweet doth, neither was Helen made a Starre because she came
of that Egge with Castor, nor thou a Gentleman in that thy
Ancestours were of nobilitie.

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It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignity. There is Copper coine of the same that golde is, yet is it not currant: there cometh popson of the fish as well as good oyle, yet is it not whollsome; and of man may proceed an euill childe, and yet no Gentleman. For as the Wine that runneth on the lees, is not therefore to be accounted meate, because it was draine of the same peece: or as the water that springeth from the Fountains head, and floweth into the filthy channell, is not to be called cleere because it came of the same stream: so neyther is he that descendeth of noble parentage, if he differ from noble deeds, to be esteemed a Gentleman in that he issued from the loynes of a noble sire, for that he obscureth the Parents he came of, and discreditteth his owne estate.

There is no Gentleman in Athens, but sorroweth to see thy behauiour so far to disagree from thy birth: for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honesty in thy life, as honoꝝ by thy lineage: that the nature should not swarne from thy name, that as thou by duty shouldest be regarded for thy progeny, so thou shouldest endeavour by deserts to be reuerenced for thy piety.

The pure Corall is chosen as well by his vertue, as his colour: a King is known better by his courage then his Crown: a right Gentleman is sooner seene by the tryall of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlistes to shew it in works, then with Ajax to boast of it with wordes: thy stock shall not be lesse, but thy modesty the greater. Thou liuest in Athens, as the Waspe doth among the Bees, rather to sting then to gather Honey, and thou dealest with most of thy acquaintance, as the Dogge doth in the Danger, who neither suffereth the Horse to rate Hay, nor will himselfe. For thou being idle, wilt not permit any (as far as in thee lieth) to be well imployed. Thou art an heire to faire living, that is nothing, if thou be disherited of learning: for better were it to thee to

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inherit righteousnes then riches, and farre more seemly were it for thee to haue thy Study full of Bookes, then thy purse full of money. To get goods is the benefit of Fortune, to keepe them the gift of Wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne wit.

But alas, why desirest thou to haue the renewewes of thy Parent, and nothing regardest to haue his vertues? Darest thou by succession to inioy thy Patrimony, and by vice to obscure his piety? Wilt thou haue the title of his honour, and no touch of his honesty? Ah Alcus, remember that thou art not bozne to liue after thine owne lust, but to learne to die, whereby thou maist liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray hairs, that thy mother neuer longed more to haue thee bozne when she was in trauaile, then he to haue thee dead to ridde him of troubles. And not seldome hath thy mother wished, that eyther her wombe had bene thy grane, or the ground here. Yea, all thy friends with open mouth desire, that eyther God will send thee grace to amend thy life, or griefe to hasten thy death.

Thou wilt demand of me in what thou dost offend, and I aske thee in what thou dost not sinne. Thou swearest thou art not conuictous, but I say thou art prodigal, and as much sinneth, as he that lavisheth without meane, as he that wasteth without measure. But canst thou excuse thy self of vice, in that thou art not conuictous? Certainly, no more then the weatherer could, therefore be guiltlesse, because he is no copner. But why goe I about to debate reason with thee, when thou hast no regard of honesty? Though I leane here to perswade thee, yet wil I not cease to pray for thee. In the mean season I desire thee, yea, and in Gods name I commaund thee, if neyther the care of thy Parents, whom thou shouldest comfort, nor the counsaile of thy Friends, which thou oughtest to feare, nor the authority of the Magistrate, which thou shouldest reuerence, can allure thee to grace: yet the law of thy Saviour, who hath redeemed thee, and

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the punishment of the Almighty, who continually threateth thee, should draw thee to amendment, otherwise as thou livest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thee, keepe thee.

*Linia from the Emperours Court, to Euphues
at ATHENS.*

If sicknesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest have had a more speedy answer, and I no cause of excuse. I know it expedient to returne an answer, but not necessary to write in post, for that in things of great importance, we commonly looke before we leape, and where the heart drowndeth through faintnesse, the hand is enforced to shake through feeblenesse.

Thou sayest thou understandest how men live in the Court, and of me thou desirest to know the estate of Women: certes to dissemble with thee, were to deceine my selfe, and to cloake the vanity in Court, were to clog mine own conscience with vices. The Emperesse keepeth her estate royall, and her Maidens will not lose an inch of their honoz: they endevored to set downe good lawes, and they to breake them: she warneth them of excesse, and they study to exceed: she saith, that decent attyre is good, though it be not costly, and they swear unless it be deare, it is not comely.

She is here accounted for a flut, that commeth not in her wills, and she that hath not every fashion, hath no mans favor. They that be most wanton, are reputed most wise, & they that be the idlest liners, are deemed the finest loners. There is great quarrelling for beauty, but no question of honesty: to conclude, both women and men have fallen here in Court to such agreement, that they never jarre about matters of Religion, because they never meane to reason of them: I have wished oftentimes, rather in the Countrey to spinne, then in the Court to dance,

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Daunce, and feely a disaffe both better become a Mayden, then a Lute, and fitter it is with the Needle to practise how to liue, then with the pen to learne how to loue.

The Emperesse giueth ensample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good helpe, as forbad I haue tolde sufficient: yet this I may adde, that some there be which for their vertue deserue praise, but they are onely commended for their beauty: for this I thinke Courtiers, that to be honest, is a certaine kind of Country modesty, but to be amiable, the Courty curtesie.

I can moztly to lue to the Emperesse to be dismissed of the Court; which if I obtain, I shall thinke it a good reward for my service, to be so wel rid from such security, for betwene me, there is scarce one in Court that eyther fears God, or meaneth good. I thank thee for the booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I wish him well, and thee too, of whom to heare so much good, it doth not me a little good. Pray for me, as I do for thee, and if opportunity be offered, write to me.

Farewell.

Euphues to his friend Livia.

Care Livia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, and it doth me as much good that thou art recovered, as harme to thinke of those that are not to be recored. Thou hast satisfied my request, and answered my expectation. For I longed to know the manners of Women, and looked to haue them wanton: I like thee well that thou wilt not conceale their vanities, but I loue thee the better that thou dost not follow them: to reprove sinne is the signe of true honour; to renounce it, the part of honesty. All good men will account thee wise for thy truth, and happy for thy tryall, for they say, to abstaine from pleasure is the cheefest pietie, and I thinke in Court to retrain from vice is no little vertue.

Strange

Letters of Euphues.

Strange it is, that the sound eye viewing of the soze should not be dimmed, that he that handleth pitch should not be defiled, that they that continue in the Court should not be infected. And yet it is no great marvaile, for by experience we see, that the Admant cannot burne yron, if the Diamond lye by it, nor vice all are the Courtier, if vertue be retained.

Thou praisedst the Emperesse for instituting good lawes, and grieuest to see them violated by the Ladies, I am loy to thinke it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commandment, there is small hope to be looked for of amendment. Where duty can have no thred, honesty can beare no sway. They that cannot be enforced to obedience by authority, will neuer be won by fauor; for being without fear, they commonly are voyd of grace: and as far be they caried from honour, as they be from awe, and as ready to despise the good counsaile of their Princes, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Emperesse of vice; neither shall her making of them excuse the Ladies of vanities. The Emperesse is no more to be suspected of erring, then the Carpenter that buildeth the house be accused because the eues have broken it, or the Spint Painter condemned for his copie, because the Traytor hath clipped it. Certainly, God will both regard the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreover, thou sayest, that in the Court all be flutes that swim not in silks, and that the idlest liners are accounted the brancest louers. I cannot tel whether I should rather laugh at their folly, or lament their phrensie; neyther doe I know whether the sinne be greater in apparell which moueth to pride, or in affection which enticeth to penithnes, the one causeth them to forget themselves, the other to forgoe their senses, each to deceiue their soule. They that thinke one cannot be cleanly without pride, will quickly iudge none to be honest without pleasure; which is as hard to confesse, as to say, no man to be without excess: thou wishest to be in the country with thy distaff rather then to continue in the Court with thy delights. I cannot blame thee; for Greece

Letters of Euphues.

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nery, and here maist thou liue with as good report for thine ho-
nesty, as they with renowne for their beauty. It is better to
spin with Penelope all night, then to sing with Helen all day.

But wisdome in the Country is as much praised, as honour in
the Court. We think it as great mirth to sing Psalmes, as you
melody to chaunt Sonnets, and we account them as wise that
keepe their owne lands with credite, as you those that get o-
thers livings by craft. Therfore if thou wilt follow my advice,
and prosecute thine owne determination, thou shalt come out
of a warme Summe into Gods blessing. Thou addest (I feare
me also thou erreth) that in the Court there be some of great
vertue, wisdom, and sobriety: if it be so, I like it, and in that
thou sayest it is so, I beleene it. It may be, and no doubt it is in
the Court, as in all Rivers, some fish, some frogs; and as in all
Gardens, some flowers, some weeds; and as in all Trees, some
blossomes, some blisks. Nylus breedeth the precious stone, and
the popsoned Serpent. The Court may as wel nourish vertu-
ous Patrons as the lewd minion. Yet this maketh me maul,
that they should rather be comended for their beauty, then for
their vertue, which is an infallible argument, that the delights
of the flesh are preferred before the holines of the spirit. Thou
sayest thou wilt sue to leaue thy seruice, and I will pray for thy
good successe. When thou art come into the Country, I would
hane thee first learne to forget all those things which thou hast
seen in the Court. I would Philautus were of thy mind to for-
sahe his youthfull course: but I am glad thou writest that he
beginneth to amend his conditions: he canne not far that neuer
returneth, and he sinneth deadly that neuer repenteth. I would
hane him end as Lucilla began, without vice, and not beginne
as she ended, without honestie. I loue the man well, but yet I
cannot broke his manners, yet I conceiue a good hope, that in
his age he will be wise, for that in his youth I perceiued him
wisely. He hath promised to come to Athens; which if he do,
I will so handle the matter, that either he shall abiure the Court
for ever, or absent himselfe for a yeare. If I bring the one to
passe.

Letters of Euphues.

passe, he shall forgoe his olde course: if the other, forget his ill
 conditions. He that in Court will chive to reape wealth, and
 lye wary to get worship, must gaine by good conscience, and
 cline by wisdom, otherwise his chist is but theft, where there
 is no regard of gathering; and his honour but ambition, where
 there is no care but for promotion. Philautus is too simple to un-
 derstand the wiles in Court, and too young to undermine any
 by craft, yet hath he shewne himselfe as farre from honesty, as
 he is from age, and as full of craft, as he is of courage. If it
 were for thy preferment and his amendment, I wish you were
 both married: but if he should continue his folly, whereby thou
 shouldest fall from thy duty, I rather wish you both buried.
 Salute him in my name, and hasten his journey, but forget not
 thine owne. I have occasion to go to Naples, that I may with
 more speed arrive in England, where I have heard of a woman
 that in all qualittes excelleth any man. Which if it be so, I shall
 thinke my labo; as well bestowed, as Saba did hers when she
 translated to see Salomon. At my going if thou be in Naples, I
 will visite thee: at my returne I will tell thee my iudgement.
 If Philautus come this Winter, he shall in this my pilgrimage
 be a partner. A pleasant companion is a bait in a journey. We
 here, as I heare, see a Court both brane in shew, & better
 in deed, more gallant Courtiers, more godly consciences,
 and fairer conditions. But I will not haunt
 nor sweare it is so, untill I see it be so. Fare-
 you all I wish well.

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take his youthfull course: but within one Summer,
beginneth to amend his course in the Country, and as
returneth, and he giueth of his reuoluing.

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FINIS.

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I have finished the first part of Euphues, whom now I left
 ready to crosse the seas to England: if the winde send him
 a short cut, you shall in the second part heare what newes hee
 bringeth: I hope, to have him returned within one Sommer.
 In the meane season I will stay for him in the Country, and as
 soone as he arriveth, you shall knowe of his comming.

FINIS.